

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., FEBRUARY 10, 1921.

NEW SERIES VOLUME XXIII, NUMBER 6

Jno. D. Rockefeller, Jr., recently gave a million dollars to feed the starving children of Europe.

Southern Methodists will endeavor to raise \$33,000,000 for education in the week of May 29 to June 5.

The Baptist Standard says, "Whenever a church reaches the point when it is driven to moving pictures on Sunday night, it is in great need of a preacher.

Forty-five million people in China are in the famine area. Do you covet the privilege of saving one? Send your contribution to Secretary R. B. Gunter at Jackson, indicating what it is for.

Former students of Blue Mountain contributed the past year \$1,357.35 to maintain a school for the blind in Canton, China. This is a beautiful ministry.

The Saints at Oxford have given Pastor Roland Q. Leavell a royal welcome on his return from a visit to the mission fields in China and Japan. May his hand be all the stronger and his heart all the more courageous.

Pastor J. D. Franks was disappointed that Dr. Scarborough had to cancel his engagement to help in a meeting at Pineville, La. But the church requested the pastor to go ahead with the meeting and he is equal to it. He asks his Mississippi friends to remember the work in their prayers.

Mississippi College will try the new plan this year of having the examinations, except for the senior class, after the commencement exercises. This is to insure a good attendance at Commencement. Dr. C. B. Williams, president of Howard College will preach the sermon.

Evidently some people have been deeply interested in what the Bible has to say about God's hand in healing the body and its applicability to our day. There are some who think that this subject has had its share of attention in the public press, and for a while we suggest that the brethren study the matter in quietness and faith at home.

For two weeks the Convention Board has been conducting an institute for colored preachers and workers at Jackson College. Dr. Venable has taught the book of Hebrews, and brethren Byrd and Sweaney have conducted the Sunday School Teacher Training Course. There were other speakers for special occasions.

The Biblical Recorder makes a sensible suggestion to the brethren who send syndicated articles to various papers, that they cut them up into several parts and send only a part to each paper. It is strange to us that good writers cannot learn that the best way to get your article read is to put it into as few words as possible.

There can be no doubt that the day of prayer and fasting which was observed generally by Baptists in the South, during the campaign more than a year ago was very fruitful in spiritual and material results. Now we have another opportunity on Wednesday, March 2nd, to unite in a day of prayer for the blessing of God on our missionary, educational and benevolent work. The pastors and churches will do well to make good use of this opportunity. Make your own plans for an all-day meeting or as many meetings in the church that day as you choose. But whether the people are in their homes or in the church, let it be understood that it is a day of prayer. It comes in the midst of the week of prayer for Home Missions which the W. M. U. observes every year.

The Arcadia church in Florida, recently called their pastor, Dr. A. J. Holt, "for life."

The United States now has a Baptist for a chaplain, Dr. J. J. Muir of Washington City.

A total of 4,722 Victory Medals have been distributed to ex-service men in Mississippi by the War Department.

Northern Baptists will hold 151 Conferences in the interest of their New World program, extending from Arizona and California to Maine. More than eighty persons make 21 teams.

The Christian Advocate recently received a letter addressed to Editor Fitzgerald, who had been dead for ten years. It could not be forwarded, and the Advocate presumably doesn't work the Ouijah.

We shall all miss the virile pen of Dr. J. W. Porter, for so long a time editor of the Western Recorder. But we predict that somehow his hand will be moved to write, maybe in books which are stored in his brain.

\$1.00 will save a life for one month in China. \$5.00 will save a family for a month. Will you help by sending the money in this emergency to Dr. R. B. Gunter at Jackson, telling him it is for famine relief.

On January 30th, Rev. W. C. Bryant, who is pastor in Tishomingo, Miss., had all his earthly goods transformed into ashes. If you have any good books you can let him have, they will be appreciated.

An address recently sent out by a Jewish Committee to counteract the agitation against Jews by Henry Ford, says that more than one half of the Jews in the world are on the verge of starvation.

The address further says: The agitation was manufactured in Russia under the bureaucracy, and the ammunition with which the campaign is conducted has been furnished out of the arsenal of imperialistic Germany and by those who are seeking to restore the Hapsburgs, the Hohenzollerns, and the Romanoffs on their former thrones. Ancient hatred and unreasoning prejudice and a failure to understand and know what the Jew really is, are likewise responsible for the readiness with which these falsehoods have been accepted by those who are willing to believe evil of their fellow-men.

The church at Alexandria, La., declined to accept the resignation of Pastor A. J. Barton.

The missionaries of the Convention Board are not for the purpose of acting as supply for pastors who wish to be absent from their pulpits on Sunday. They have their own work to do.

You may be feeling blue because the full amount of money subscribed in the 75 Million Campaign has not come in, but cheer up; think what it would have been if we had no campaign.

Now that the cotton prices have hit the bottom, what's the matter with bringing down the charges of railroads, telephones and a few other public utilities?

Dr. W. A. Borum made a strong plea before the Rotary Club of Natchez, for a vigorous campaign of law enforcement. The need was urgent and the response appeared to be sympathetic.

On last Wednesday night the church at Clinton ordained to the ministry Mr. Montie Davis, the sixth ex-service man to enter the ministerial ranks. At the same hour Mr. W. F. Willingham was licensed to preach.

Our former secretary, Dr. J. B. Lawrence is having great congregations morning and night in the First church at Shawnee, Okla. The Sunday school had 856 present at last report. In January there were 39 added to the church, ten of them by baptism.

The Simpson County Bible Institute will be held at Magee, February 22-24. Preachers and teachers are Revs. Zeno Wall, J. P. Williams and J. A. Taylor. Pastor T. J. Moore invites all pastors and other workers in the county to attend and promises free entertainment. Write him that you are coming.

People of the United States have saved over a billion dollars in one year by the discontinuance of drinking since prohibition went into effect, according to statement of the Anti-Saloon League in Washington City. Whiskey consumption in the United States decreased from 89,641,985 gallons in 1917 to 5,581,553 gallons in 1920, the first year of prohibition under the constitutional amendment. Consumption of alcohol in the same years decreased from 71,081,121 gallons to 29,639,355 gallons, the figures showed, while beer consumption dropped from 60,817,379 barrels to 9,231,280 barrels.



This is the group of Mississippi Preachers who attended the special Pastors' school at the Baptist Bible Institute in New Orleans in January.



## OUR BAPTIST BIBLE INSTITUTE

By W. W. HAMILTON,  
Superintendent of Evangelism

Another visit to New Orleans and to the Baptist Bible Institute has brought such gratitude for the blessings of God on this three year old Baptist child, that the writer feels he must give some expression of his joy. After ten days of close fellowship, and of studying and lecturing on evangelism, some impressions stand out clearly.

Probably the first surprise to the visitor as he steps from the street car is the beautiful and extensive property owned by the Institute. The large administration building, the dormitories, the chapel, the infirmary, the library, the residences, the woman's building, the whole square owned, and then much property on the square facing the central square, gives the impression that here is an institution well established and with a history of about fifty years.

Entering the chapel, or dining rooms, or classes the large number of students amazes one who knows that the Institute is still a babe in years. In addition to the resident students almost a hundred pastors are here for the special mid-winter school for Christian workers thru the month of January. Such an audience compels one to do his best, for he is speaking to workers in almost every branch of our denominational work, at home and abroad.

It will not require many days with these workers for one to see and admire their earnest determination. They are here on serious and glorious business, and in order to stay they are doing every sort of work to pay their way through. Some are fulfilling duties in dining rooms and kitchens and dormitories, others are doing work on the buildings and grounds, and still others are rendering service on improvements which are being made. As opportunity presents students are placed in charge of mission stations, and all of them helping in singing or visiting or in personal work or in some other kind of Christian work.

The visitor soon discovers that he is listening not only to his own mother tongue, but that in modern as well as ancient languages the Bible and Christian doctrines are being taught and worship is being held. He finds that courses for preachers and pastors' assistants are being given, and that along with these are other courses for soul-winners, musicians, singers, stenographers, Sunday school and B. Y. P. U. workers. One has the feeling that if he fails to find what he wants it will be provided for him.

Attendance upon just one "Report Hour" will convince the stranger that this is not a body of mere theorists, but that these men and women are putting into actual practice the things they are studying. Faculty and student body are here not only merely teaching and preparing for future usefulness alone, but they are blessing others and are bringing joy to their own hearts by working the works of him who called them while it is day.

Too often it is the case that even those who are studying in a great Bible school will find themselves lacking in spiritual perception and in the joy of salvation. Critical and theoretical and linguistic and historical investigations may often cause one to forget the upward look. This does not seem to be the case at the Bible Institute, for the stranger at once finds earnest, worshipful, consecrated, singing, prayerful hearts. Special requests for prayer and the answers reported are not exceptions. The gathering of students at the morning watch, groups praying for some special blessing, and actual efforts for souls each day, help to maintain the revival atmosphere.

The evangelistic note is constantly heard in the Bible Institute scale, and a student who comes with doubts as to conversion or with the realization of unperformed duty will almost surely find help toward a full surrender and toward a joyous assurance. The writer can never forget the pentecostal blessings which fell upon speaker and hearers on that memorable

Friday night, and the work of grace which continued for hours in groups of praying and rejoicing students.

New Orleans is feeling the effects of this throbbing heart and this new blood. One pastor has received one hundred and sixty-six members in about three months at the regular Sunday services, another has given welcome in the same time to about one hundred, and many other churches and mission stations are taking on new life. Optimism and expectancy are supplanting the old pessimism and discouragement. The static "One thousand members" of white Baptist churches is history now and not reality any longer.

The states of Louisiana and Mississippi are doing what others should do. They are sending pastors to the mid-winter school for Christian workers, and these men are going back with enlarged vision, with greater experiences, and with intensified purposes. Pastors and workers who cannot leave their fields for summer conferences and Bible schools can probably get away in the winter, and churches and State Boards will be sure of a great investment in making this stay in New Orleans possible.

Other interesting features are on the Institute program, such as correspondence courses, extension work, a "Southern Song Leaders' School and Conference" in April, a special gathering of W. M. U. leaders, one for Sunday school and B. Y. P. U. workers, and another for laymen and those interested in the work of the churches. The purpose of the Institute is to lend practical and expert help to the whole denominational program by providing special schools and lecture courses for those who are interested in becoming more efficient.

Pastors Solomon and Entzminger and Hastings and Wise and Jordan and the others will join the writer in saying that the faculty of the Institute and the students constitute a great and growing power in the churches and in New Orleans. The writer was one of the Institute family on invitation of President DeMent and Dr. Crutcher, and gave twelve lectures on evangelism. Fellowship with the faculty was a great pleasure and the lecturer comes away thanking and worth represented in the names DeMent, God for the Institute, its student body, the work Crutcher, Denham, Christian, Carroll, Gwatkin, Sellers, Mahon, Cotey, Zarrilli, Beckwith, Gough, and for the faithful workers associated with them in the offices and in the school. Home Mission Rooms, Atlanta, Georgia.

## A CALL TO EX-CHAPLAINS AND OTHER EX-SERVICE MEN SERVING BAPTIST CHURCHES.

As former Chaplains in the United States Army, we are taking the liberty of calling for the names of all the other ex-Chaplains and ex-Service men serving Baptist churches with a view to forming an organization of all our Baptist brethren who were formerly connected with the Army, Navy or Marine Corps, during the Southern Baptist Convention in Chattanooga in May. We ask you therefore to:

1. Send us your name, branch of service with which you were formerly connected; present address.
2. Begin now to make your plans to attend the Southern Baptist Convention at Chattanooga in May.
3. Let all in the states of Virginia, Maryland, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Florida and District of Columbia send names to John Inzer, First Baptist Church, Chattanooga, Tenn., and all in the States of Kentucky, Southern Illinois, Missouri, Arkansas, Louisiana, Oklahoma, New Mexico and Texas send names to Russell Johnson Pirkey, Broadway Baptist Church, Louisville, Ky.
4. Do it now. Send that name today.

R. J. PIRKLEY,  
JOHN W. INZER,  
National Chaplain American Legion.

## A MEANINGFUL DAY OF PRAYER

By L. R. SCARBOROUGH,  
Chairman Conservation Commission

On the recommendation of the Executive Committee of the Commission, the Conservation Commission, in its recent Nashville meeting, unanimously adopted the proposal to urge the churches throughout the South to make Wednesday, March 2nd, a period of all-day prayer meetings.

This comes in the heart of the Week of Prayer, adopted by the W. M. U.'s throughout the South, for home missions. All of our women's organizations will be observing this Week of Prayer, and they will join the other church forces in making Wednesday of that week a day of prayer for all the church.

Of course, the program for this prayer day will be in the hands of the pastors, in cooperation with the women and the other forces in the church. It will be expected that the pastors will take the lead in this vital matter.

The Commission asks the brethren to make that week Intercessional Week, and from then until Apr. 30, Loyalty Month, in which the members will help to run up the cash for the kingdom on the campaign pledges, seeking to collect all that is due on every pledge, getting pledges from heretofore unenlisted and all new members, and obtaining cash from those who have heretofore refused to make pledges; thus running up every possible contribution to the campaign, that we may come to the Chattanooga meeting with joy in our hearts and praises on our lips.

The Commission urges the most aggressive forward denominational program, based on informational, inspirational and careful organization, in order that we may heroically face and conqueringly meet our difficulties. The main task ahead is the recreation and revival of a mighty denominational spirit, which will discourage pessimism and criticism, and build up the tissues of faith in the hearts of our people, a faith and courage that will laugh at difficulty, sacrifice for the Master, and do our duty to him in the face of economic depression, and faithfully pay our vows to our God.

It is believed that this Day of Prayer will tremendously promote such a denominational spirit. We should go to all our tasks for the Master from our knees.

It is confidently hoped that the pastors, deacons, W. M. U.'s, B. Y. P. U.'s and Sunday School forces in our churches, and all the forces in general, state and associational organizations and our denominational papers will get behind and put forward this prayer program.

Let's make this day of intercession to Almighty God for power and faith and compassion for a lost world, and sacrifice for its redemption, a day of great meaning, to the cause of Christ and the salvation of men. Such a day will mean much to Christ's advancing kingdom, if we will all do our duty.

## INTERESTING LETTERS.

The following letters will be read with interest by Southern Baptists. Mr. Dulty who writes the first of these letters is Pastor of the First Hungarian Church in New York, and has with fine enthusiasm cooperated with us in preparing the clothing for shipment to Europe. He has furnished storage free of charge, and has given hard labor in order to hasten this relief to the needy in Hungary.

The second letter is by Mr. Doczy Lajos, and is written from Hungary amidst the distressing poverty, to a fellow-countryman, Mr. Czopjak, who has secured some relief from Hungarians in America.

J. F. LOVE,

Rev. R. O. Bankston, having completed his work at Mississippi College, is now at home. Churches desiring his services may write him at Mize, Miss.



TO THE SOUTHERN BAPTIST CHURCHES.

LETTER No. I.

I say to the Southern Baptist Churches because I live in New York City, you have done a work that will never be forgotten. You have sent five large American freight car loads of clothing for our Hungarian Baptist Brethren in Hungary, who are at the present time in a desperate condition. I am sorry that I am not able to give you exact figures of everything because of the great amount of clothing that we have received atone time. It was all sent from the Foreign Board's Headquarters that are on Fifth Avenue to our Hungarian Church House, and I had to hire two men and one woman to sort and pack it in strong wooden cases which were strapped good and addressed to Budapest. We had to hustle with packing as the many bundles would have buried us in the basement. But don't you think that we were mad at the fact. We have praised the Lord for the blessing.

But in rough estimate you have sent at least nine hundred winter coats, around six hundred quilts, three thousand of brand new and in best condition underwear, at least two hundred suits, and a few hundred pairs of shoes, and many other valuable things. As I am appointed to go with this clothing, if the Lord permits, I will sail on the twenty-seventh of this month. The cases will go on the same ship. When I arrive at Budapest, everything will be counted promptly and then I will be able to give you an exact estimate.

Hungary at the present time belongs to the Southern Convention, and you are doing wonderful things which you do not realize at the present time of great hunger, nakedness and lack of fuel. Thousands of children cannot go to school, neither to Sunday School, for they have no shoes nor clothing. I am giving you her eonly one case which will read here below. This letter originally was sent from Hungarian City to Brother Chopjak who is chairman of the Hungarian Baptist Relief Committee in Budapest. We have thousands of people in this same desperate condition. Mr. Herbert Hoover, who is the Apostle to the European poor children, said to us Hungarians that at the present time in Europe Hungary is suffering more than any one country. But he said this is only at the present time. He expressed that as far as the future is concerned he sees greater prospect in Hungary than in her surrounding neighbors. But this year the cry failed and that has caused this great hunger and other needs.

All those who have accompanied their cases and bundles with a letter to the Foreign Mission Society have received a notice from Mr. Foss that he has received them, and that he has forwarded them to me. But those who have not written a letter to the Foreign Mission Society have not received any reply for in many instances we were not able to read the name or address from who it came, as they were written with pencil and it is not visible. If you who have not written to Mr. Foss will write at once, you will receive the reply.

Will you pray that the Lord shall help me to take the great gift to our needy people that their prayers might be heard with yours.

I am yours in the Master's and our poor brethren's service.

NICHOLAS DULITY.

LETTER No. II.

Debrecen, Hungary, Nov. 23, 1920.

My Dear Brother Scopjak in Christ:

I, the undersigned, am writing this letter in the name of Jesus. I will try to be as brief as possible but please take into consideration my plea

With a family consisting of nine members I am awaiting during these trying days the mercy of God. But the days are becoming more and more difficult for my family. My eyes fill with tears as I look at my children undernourished, half naked and with bare feet as winter nears

It is impossible to earn enough even for the necessities of life. Until now we tried to clothe

them with pieces of burlap but even that is in shreds and impossible to mend.

The saddest of all is they are unable to attend Church and Sunday School, which condition they are unable to get accustomed to. It is very hard to be at home all the time because they loved always to go and all of them from the one who is 23 years to the youngest were raised in the S. S. We older ones suffer a great deal too. For seven months our feet do not know what it is to wear shoes. My three sons and I have one pair of underwear which is very thin and has no warmth, and our trousers are made up of patches. Our bedding is completely worn out. How long this situation will last I do not know. We sometimes wish that the Lord would call us home, but there is so much to be done here for Him that He is depending on us to do.

I ask you humbly, Brother Scopjak, that you would be so kind and help me out of our difficulties

There are six of us members of the church and the three younger ones love the Lord! The youngest one 18 months old, kneels as she prays. To see this is balm to my broken heart. The only joy there is that my house and I serve the Lord. This is God's mercy to us.

I thank you for your kindness to us thus far. But of the relief sent to Hungary by our American brothers and sisters in Christ for the widows, orphans and other needy ones, please do not forget us for our condition is desperate.

Your brother in Christ.

DOCZY LAJOS.

We welcome into our midst a fine baby boy who made his arrival into the home of Rev. and Mrs. W. T. Graves on December 20, 1919.

Three of our splendid Mississippi men are finishing their work here at the close of this middle term. Pastorless churches in Mississippi might do well in getting in touch with them. They are J. G. Lott and G. C. Hodge, and Tom Tomlinson.

A. S. JOHNSTON.

BAPTIST AND RELIEF WORK.

NOTICE!

1. Clothing: The clothing which we have been collecting for Hungary left New York on the Steamship Mongolia, January 27. It is, therefore, too late to contribute to this shipment. We learn, however, that in many instances clothing has been collected which for want of proper information could not be sent to New York in time for shipment. We shall not make at this time any further general appeal for clothing, but we have earnest request for clothing from Jug-Slavia where there is much need. We have, therefore, decided that those who have already collected clothing, and any others who wish to do so, may send by express or parcel post, prepaid, such clothing to Rev. Nicholas Dulity, 223 E. 80th Street, New York, and this clothing will be despatched promptly to Jug-Slavia. Be sure to wrap box securely and mark the above address in ink on package before shipment.

2. Cash: We are continuing our appeal for cash contributions for relief in Europe and China wherever our churches, Sunday Schools, or individuals feel they can contribute to this cause without imperilling their Campaign Pledges. All money should be sent to the Foreign Mission Board Richmond, Virginia, and not to New York. Millions are starving to death, and whatever our people contribute will be welcomed and dispensed as faithfully as we know how.

Please keep the above facts in mind and do not make a mistake about the shipment of clothing or where to send the money.

A little later when fuller returns are in, we shall give to the denomination through the respective state papers an account of this gracious work to which Southern Baptists have responded in such beautiful and Christlike spirit.

J. F. LOVE.

Corresponding Secretary.

CHRISTMAS EVANS ON "PREACHING"

"I want preachers to read all they can, and make use of ideas which fall like manna of old; but let them take home to grind, and boil, and bake in the mill of prayer and the heated pot of reflection; then place them like the twelve loaves of shrewbread on the golden table of the ministry before the worshipers and holy priesthood. I want the entire word to be preached, because it is given of God, but with such connections as exist in the Solar System, or in the human body, which, if disconnected, the life and effect depart. The sun is 'the world's life and a globe of fire.' Were a husbandman who tilled and cultivated the earth for its products to hold a sackcloth towards the sun he would be esteemed an ignorant owl in our sight. Were a surgeon to amputate a limb, a hand or leg from the body, so that the connection with the great artery to the heart be broken, and then endeavor to make the blood circulate through the severed limb to quicken and to warm it, we should say, 'Reunite the limb to the body so that the blood may pervade it in its course, or else as soon as you like bury it in the earth.' Many preachers, I understand, have more interest in preaching about the earth being stricken and punished with drouth last year than about Jesus being struck on the cross all red with his blood! Christ's sacrifice and the Holy Spirit's grace occupy the place of the central sun and of the heart's blood in the Christian system as those do in their own systems. I have observed that an unevangelical style like that described has latterly crept in among all denominations in Wales in preaching duties. What good has preaching the dead cross ever done? Are the churches more heavenly, industrious, and striving? Or are they more unspiritual, insipid, and lethargic? Here is gun, here is leaden bullet, here is flint, here is touch-hole, here is finger, but where is the powder? The ball will never start without that. He is the mover of the whole, 'Christ the power of God, and the wisdom of God.' 1. Let us, then, preach the whole truth evangelically. 2. Faithfully, for souls are in danger. 3. Plainly and clearly, since heaps of our hearers know less than we imagine. 4. Affectionate, fervently, and winningly! for the flame of Calvary's love is intense, and should cause a glow in the pulpit, melting everything to its own consistency, and joining man to God by the cross, to be one spirit for ever and for ever."—Watchman-Examiner.

The first week in March will be intercession week for all the work included in the 75 Million Campaign. Wednesday will be the special day of prayer. This week is the one selected by the W. M. U. for special prayer for Home Missions. The second week in March will be enlistment and stewardship week. April is to be used in bringing the tithes into the store house, that we may attain our goal in concluding the second year of the five year program.

The Baptist Bible Institute in New Orleans reports 167 regular students enrolled this session, representing fifteen states and five nationalities. There are 41 night students and 76 were enrolled in the mid-winter pastors' school. There are in the student body prospective pastors, home and foreign missionaries, pastors' assistants, evangelists, evangelistic singers, leaders in Sunday School, B. Y. P. U. and W. M. U. work. During the first quarter of the session, there were 477 Sunday School classes taught, 279 church services conducted, 440 hospital visits, 161 lodging house visits, 1832 other religious visits, 901 persons dealt with in personal work, 105 professed conversions. This gives an idea of the kind of work being done.

It is said that a vocational school for ex-servicemen will be located by the government at Pascagoula, making use of the International Shipyard houses, and that from a hundred to two hundred men will soon be given training for some form of life work.



# The Baptist Record

BAPTIST BLDG. JACKSON, MISS.  
Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

R. B. GUNTER, Cor Secy.  
P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 106 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

### BRING UP THE RESERVES.

In the great final push in France in the summer of 1918 which determined the issue of the war, and saved the remnant of civilization, the principal hope of victory lay in the reserves, the men who had not been brought into action, but who had been kept back for an emergency and were undergoing training for the final ordeal. Rather they were forces which it had been impossible up to that time to bring into line and use effectively against the enemy. In a way the reserves were the men that put the final touch on the victory.

Now our Baptist people and our Baptist work is in just that crisis of affairs which makes it necessary to draw heavily on the reserves, those who have not as yet been brought fully into action in the completion of our campaign. Fortunately in this emergency they are a great host, for it is said that fully one half of the Baptists of the South have never found their places in the lines of helpers and contributors in the 75 Million Campaign. Think of it half our forces yet to be brought up and put upon the firing line to put our campaign over; about a million and a half. That is about as many as America put across the Atlantic Ocean to help Marshal Foch in the final push.

But these reserves must be brought up or they are of no practical use where they are. Brother, had it occurred to you to take a censorship of your church and find out how many people have been helping and how many have not; how many there are who have made no pledge. Get their names on a separate list and then call upon those who are not subscribers to do their part in this great spring drive. They will rejoice when the victory is won that they had a part in it. And if we fall short it will be because the reserves have not been brought into action. Like a mighty army, moves the church of God.

### ZEAL FOR GOD'S HOUSE.

In reading the story of Jesus' cleansing the Temple as recorded in the second chapter of John's gospel, you will observe that the disciples saw the fulfillment of the prophecy in the sixty-ninth Psalm which says, "Zeal for thy house hath eaten me up." Jealousy of God's honor possessed him and dominated him. He could not endure that the name and house of God should be brought into reproach or contempt. He must defend the honor of Jehovah at any cost. He cannot refrain from thrusting himself in between the offender and the honor of God.

This is because he loves God supremely, and love always identifies itself with the object of love. For this cause he bore our sins in his own body on the tree. He loved us and gave himself for us. So also he loved the Father and identified

himself with him and thrusts himself in between the offenders and the one whom he offends. In the same verse of the Psalm you will read, "The reproaches of them that reproach thee are fallen upon me."

This fine spirit of loyalty and comradeship ought to be in us today. The honor of God's cause should be our chief concern. The effect of our conduct on others in determining their estimate of God, their attitude toward him and their conduct in reference to him, should concern us most deeply. Notice what is said in the preceding verses of this same Psalm: "Let not them that wait for thee, be put to shame through me, O Lord Jehovah of hosts; let not those that seek thee be brought to dishonor through me, O God of Israel."

At all times we carry the honor of our God in our hands. Let it be the consuming passion of our lives that his name shall not suffer because of us, but that it may be exalted through us. Every Southern Baptist who knows the present world need and who is aware of how much is at stake in the success of our present missionary, educational and benevolent program, ought to feel great concern for the honor of God in bringing it to a glorious consummation. It ought to be done at any sacrifice and at any cost to ourselves. There ought to be such heroic and glorious consecration of ourselves and our substance unto God in this crisis as shall make men call to mind the scripture. "The zeal of thy house hath eaten me up."

### BEFORE ARMING.

Hardly a passage in Paul's epistles is better remembered or more often quoted than the reference to the Christian armor found in the sixth chapter of Ephesians. Perhaps the verse at the beginning of the paragraph, the one which precedes the mention of the separate pieces of armor has not received its measure of attention. It is probably best rendered, "Be made powerful in the Lord, even in the strength of his might."

Even in the modern methods of warfare it is the first requisite to develop and train the individual soldier in his physical strength and fitness. They do not put a gun in his hand and tell him to go forth to shoot. He is first given certain exercises, physical drill, calisthenic, setting up exercises; may be called by various names in various arms of service, and suited to various degrees of preparedness. But it is all intended to develop his strength and powers of endurance. He must be hardened, for he will have to endure hardness as a good soldier. This must be done before there is any training in the use of the weapons, for what are weapons worth without the man? If this is true today when there has been such development in the matter of munitions and armaments, of big guns and bombs and hand grenades, how much more necessary did it seem to Paul before there were any of these machine guns and Big Berthas.

But with the Christian the weapons of his warfare have not changed. There has been and can be no improvement in the twentieth century over the methods prescribed in the first century for fighting sin or advancing the Kingdom of God. The forces arrayed in the conflict on either side are employing the same arms and armor. The first requisite is personal fitness, and this fitness is described by Paul as being strengthened in the Lord, literally made powerful in the Lord and in the strength of his might.

Before we go to put on the armor, before we take any weapons in our hands for defense or aggressive, offensive warfare, let us look to this first requisite of personal fitness. Of what use is an armor on a dead man, or on an invalid, or on a baby?

Unless we have been made powerful we can do nothing with any part of it. The greatest danger possibly today to the Christian life is just this tendency to neglect the strengthening of the individual Christian life. We would only stagger

under the armor if we are too weak to stand or advance. If we fail to be made powerful in the Lord and in the might of his strength we fail at the beginning.

But let us be explicit, and not merely deal in figures. In what does this strengthening consist; how is one to be made powerful? Here are a few passages of Scripture which may help us to answer. "Power belongeth unto God." He alone is its original possessor and dispenser. Again David says, "From whence cometh my strength? My strength cometh from Jehovah who made the heavens and the earth." Again, "They that wait on Jehovah shall renew their strength." There are many others which can be found by anybody who takes time. This is sure that just as a little magnet is made strong by long attachment to a large one, or by being brought into long contact with an electric coil, so is a man made powerful in the Lord and in the strength of his might by being often and long in fellowship with God. The old time necessity of fellowship with God in prayer and in the devout reading of his word is the same today as ever. The way is open to any man, and every man on the same terms.

In Shanghai, China, the chief of police has bravely tackled the problem of feminine wearing apparel as manifested in modern styles, and as a result has issued the following frank and positive decree, which is given here for the careful study of American readers: Women's wearing apparel is mostly too scanty, permitting an unbecoming, sensual display of the ankles and legs, and exposure of the bare flesh of the arms and neck which is not within the bounds of propriety. This sort of clothing is an imitation of foreign styles, making the wearer neither a Chinese nor a European. The wearers are devoid of shame and frequent public streets without the least embarrassment. In the future all such women will be summarily arrested.—Ex.

Very justly people have generally condemned the effort of a woman who was recently widely advertised as undertaking to win her husband to the Lord by fasting until he should yield. Human force or human love is not sufficient to change a man's heart. We have never been sure of the profession of faith on the part of those who are brought into the church by emotional appeals of evangelists or pastors who talk about "your mother," or "your wife." We knew a young fellow who snifled several days and seemed to enjoy it when the congregation would sing. "Tell mother I'll be there." But still he was in darkness the last time we heard from him.

"I was hungry and ye fed me." If the Record had space sufficient we should like to give that sentence a full page. If we could we should like to photograph here the 45 millions in China who are hungry. They are there, perishing in the famine district. We are Christ's men and women, messengers of his mercy. He is saying to us: "Give ye them to eat." What is your response.

Gilbert Chesterton, in a lecture at Boston, harked back to the doctrine of Moses and of Paul concerning the origin of man. He said: "It is most certainly true that man was not produced by natural selection. There is scarcely any modern European biologist who takes that view of Darwinism and it is not even true that man was evolved from the anthropoids."

The six car loads of clothing given for European sufferers by Southern Baptists were shipped from New York, January 27, to go to Hungary. If you have any clothing collected which was too late to get into that shipment, you may send it by express or parcel post prepaid to Rev. Nicholas Dulity, 225 E. 80th St., New York, and it will be sent to Jugo-Slavia.—Money may be sent to Secretary R. B. Gunter, Jackson, Miss., and it will be forwarded promptly.



# Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

## THAT NEGLECTED COUNTRY.

If wise people mean what they say, there should be a change of emphasis in our attitude towards the country church. Far and wide do they tell us that the hope of the church is in the country, because from the country we obtain a large majority of our ministers and a majority of the most substantial lay supporters for both town and city churches. It is easy to see that this is true. Now since this is our greatest source of strength, and since the need for ministers is so great, we should bestir ourselves by working at two ends of the line.

In the first place, we should make it possible for the man whom God has called to preach to obtain an education. The country church is calling for an educated ministry. This fact cannot be denied. There are reasons for it. The country school teacher and the country people are becoming better educated. The critic and skeptic are becoming better educated. The preacher must be educated to cope with the situation. The physician who administers the needs of the body is required to have certain literary degrees before he can begin his medical course. All of these things make it imperative that the preacher shall be educated.

Now, if one should be disposed to say that the patronage does not pay for the education of the physician, he should be informed that many of the physicians borrow money to pay their way through school and they have to make such charges as will enable them to pay back that borrowed money and have a living above. Who then ultimately pays for his education? We are taxed to pay the expenses of the training of our soldiery. Who complains at this? Yet the greatest defense that any country can have is a Christian ministry well trained in head and heart. And the best way to reduce doctors' bills is to observe the teachings of Christ as they are kept constantly before the people by a faithful preacher. It is well to add, also, that the preacher has not the opportunity of expansion in the business world as have men in other vocations. The preacher usually starts out on a flat rate and remains flat. There is little hope of accumulation. Then one of our duties is to make it possible for our preachers to obtain an education.

Another duty is to come to the support of the country churches by supplementing the salaries of these trained pastors until they are strengthened to that extent that they are willing to stand alone and become self-supporting. Many of them could support a pastor now, they need a "seer" to show them. Here is our best investment in Kingdom work. We must bring the country church to the place where it believes it is worthy of the best, and to believe it can obtain the best and in that way, lead it to do its best.

Right now, if the people over the state will get together by counties and communities and send meat, flour, meal and other edibles to the married ministerial students in our colleges, we can save the day and keep them in school. Just as the people have contributed to the orphans at Thanksgiving they can send boxes to these preachers. The orphans are well supplied. Now let's come to the rescue and keep our preachers in school. This should appeal to the country church, for many of them are your boys, and the time is coming when many of them are going back there. This is one way to help.

Then for those preachers who are not married, give your money to save them. Give your money to help those churches in the country which are already helping. Do your best as you are led by the spirit of God to pay every cent due on your pledge. The need is great. But the need is no greater than the opportunity. Christians all over this great state, quit you like men, be strong and save the day for the cause of Christ.

## CARRY IT THROUGH.

But I will tell you what I think about it: it is to your interest to go on with this enterprise, as you started it last year, you were the first not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equaled by the way you carry it through.—2 Cor. 8:10-11.

The above quotation is taken from Moffat's translation of the New Testament, which is said to be the most literal translation made.

The task before us now is to carry it through. The suggestion above made is that our readiness to take it up should be equaled by the way we carry it through.

We believe that our people are willing to carry

the enterprise through to a glorious conclusion. What we need now is to get ready to do it.

Following are some suggestions:

## INTERCESSORY WEEK.

It is suggested that the whole South observe the week from February 27th to March 5th as a week of prayer, with March 2nd being set apart as a day of prayer in all the churches. As far as possible we hope the churches will plan to observe this special day of prayer.

**ENLISTMENT AND STEWARDSHIP PERIOD**  
From March 5th to April 1st has been designated as a period for emphasizing stewardship and undertaking to enlist our people in every class of church and denominational life.

We hope that our pastors will preach stewardship and tithing as never before during this period and that the churches will make a thorough and systematic effort at enlisting all the membership in the active work of the church. Every church should undertake to get all the subscribers to the 75 Million Campaign to pay every cent due by May 1st. They should secure a subscription and a cash offering from every new member who has come into the church during the past year and should get all members who have joined by letter to transfer their subscriptions and pay what is due.

Churches that have not put on the Campaign should see that every member makes a liberal offering to the denominational work before the first of May.

## LOYALTY MONTH.

The full month of April is to be regarded as loyalty month, when every effort is to be put forth to bring people to look seriously upon their obligations to God and to their churches.

Every church member will meet his financial obligations up to the limit of his ability when he feels a deep sense of loyalty to his church and to his God.

Twenty Community Bible Institutes have been arranged for to date. There is no estimating the good that will be accomplished by these institutes.

We hope to be ready in a few weeks to announce the opening of our circulating library.

In a short while we will announce a schedule of speaking engagements for some of our greatest Baptist leaders of the South. Watch for the announcements; go and carry your friends.

## DUTY OF THE PASTOR AT THIS TIME.

(Outline of talk made by T. L. Holcomb at Brookhaven to the pastors from District 6. Sent out by request of the pastors present.)

1. *Have a Shepherd's Heart.*

The pastor should face intelligently and sympathetically the condition of our people at this time. Some have lost the year's work, others all the savings of a life time.

2. *Realize the Need of the Cause of Christ.*

Remember all the work beyond the local church is included in the Campaign. Show the churches more than a quota of money to be given. Let them see the old preacher without a home, the young preacher untrained, and houses of worship unfinished. Let the people hear the cry of the orphan, the groan of the suffering and the wail of the sinner without grace.

3. *Inform the People.*

Use the Baptist Record tracts, mission study classes and all the organizations of your church.

4. *Pray.*

Until you believe that every dollar ought to be given. Then pray on until you believe it can be given. Pray on until the conviction grips you that it must be given. Get others to pray and the victory spirit will sweep your church and then your country.

5. *Give.*

The preacher must pay his pledge in full. Sacrifice. It is ours "not only to believe on Him, but to suffer for His sake."

6. *Preach.*

Preach Christ. Glory in the Cross. Rejoice in salvation by grace.

May God help us to realize that it is the hour for Bible preaching.

Make an appeal with all the heart you have—not for the Boards, not just for the heathen, but for Him and for His sake.

## HOLMES COUNTY ROUND-UP.

Holmes County has twenty-one churches. Three

of the resident pastors, with whatever help they can get, assumed the responsibility of getting the matter before each church of the county. Each of the three pastors had seven churches to see on this plan. They will, with the help of laymen, visit each of the churches in March, get in touch with one or two members of each church who have the work on their hearts, have them put into each member's hands a mission collection envelope and a specially prepared tract and make all arrangements and announcements at this first meeting for a second meeting at their regular meeting in April, when two brethren will come, hold a good service, at which the envelopes will be gathered up and the offering completed.

Madison County will also use this plan.

L. A. MOORE,

Enlistment for District I.

## WILL YOU JOIN US?

Every Wednesday at 11 o'clock, the Corresponding Secretary and his entire office force, including the workers for the Book Store and the Baptist Record, close their offices and meet in the assembly room upstairs for prayer. They pray for the work at home and abroad, for the pastors, the churches, the field forces, the enlistment missionaries, the associational missionaries, that our Baptist people may arise, as one man and pay their obligations to God before the 1st of May that the Cause of Christ may not suffer on account of Baptist failure. Will you join us in the upper room at this hour?

## BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalchoute	Tippah
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Norfolk
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Osyka	Pike
Greenville	Washington
Hermanville	Clallborne
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Clallborne
Batesville	Panola
Flora	Madison
Sardis	Panola
Magree	Simpson

## WANTED MINUTES OF ASSOCIATIONS

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918 and 1919.

Brethren will you please send to Mr. N. T. Tull, Jackson, Miss., copies of the minutes for the following named associations for the year indicated by the name of each:

Bethel, 1916, 1917, 1918, 1919.  
Chickasaw, 1918.  
Deer Creek, 1915.  
Green County, 1917.  
Judson, 1917, 1918.  
Kosciusko, 1917, 1918.  
Leaf River, 1917, 1918.  
Magree's Creek, 1916, 1917.  
Pearl Valley, 1916, 1918.  
Perry County, 1915, 1916, 1918.  
Pontotoc County, 1919.  
Red Creek, 1916, 1917.  
Tallahala, 1916, 1917.  
Zion, 1917, 1918.



## PRESENT STATUS OF CAMPAIGN

Southern Baptists everywhere will be interested in knowing that a total sum of \$16,851,100.58 had been collected on subscriptions to the Baptist 75 Million Campaign up to December 1, according to reports made to the meeting of the Conservation Commission in Nashville, January 25. This report includes the receipts in Texas to January 1, as the fall round-up was extended in that state, but in the other states it takes into consideration only the collections up to the close of the state convention year.

Reports of the Commission also indicated that the past year was unusually fruitful along evangelistic lines. It is confidently believed that when the reports from all the churches are in they will show approximately 175,000 baptisms for 1920.

While a large sum of money has been collected for the Campaign so far, the collections are by no means equal to the sum that is due now and an effort will be made throughout the South to round-up the Campaign interests in such a way as to procure in cash all pledges due May 1, 1921. It is recognized that this is a large task, but it is believed that the largeness of the task will challenge the heroism, the faith and the consecration of Southern Baptists and that they will be led to rededicate themselves to the service of God during the next few months.

Upon the recommendation of the executive committee the Conservation Commission recommended that an intensively aggressive Campaign be waged during the spring months in every Baptist church in the South with a view to bringing all the subscribers to the Campaign to pay their pledges up to date, to securing subscriptions from new members received into the churches since the original Campaign was made, securing either cash or subscriptions from members of churches who did not subscribe before, and reaching out and enlisting all those churches which had no part in the Campaign before.

During the month of February the state and general forces will lay plans for actively pushing the Campaign during the months of March and April. The Commission recommends that the following concerted program be observed in March and April:

1. February 27 to March 5, Intercessory Week, with Wednesday, March 2, being observed as a day of prayer in behalf of the Campaign. This week is to be observed by the Woman's Missionary Union as its annual week of prayer in behalf of home missions and it is felt all our people will be glad to lay emphasis upon the day of prayer on Wednesday and ask God's blessing upon the effort to advance His kingdom through completing the Campaign.

2. March 6 to April 1, Enlistment and Stewardship Period, at which time special emphasis will be sought upon the general enlistment of our people in denominational life and work and the teaching of the doctrine of stewardship. It is recommended that during this period, also, sympathetic encouragement and co-operation be given pastorless Baptist churches and churchless pastors with the view of establishing pastoral relations which shall secure the leadership of undershepherds for all our churches and work for all worthy Baptist preachers.

3. The month of April is designated Loyalty Month, during which time all our Baptist forces are urged to seek with all possible aggressiveness and spiritual power to bring every subscriber and every church up to the amount of pledges due by May 1, 1921, and a cash offering from every Baptist who has not pledged.

While it is recognized that economic conditions are not as favorable as many of us would like, the Conservation Commission feels that it is not necessary that our people be possessed of an abundance of this world's goods in order for them to do large things for the kingdom of God. Many of them have done their largest giving under adversity. Baptists usually give according to their love of God and devotion to His cause rather than on

the basis of their material prosperity and during the next few months an effort will be made to so arouse the spirit and challenge the faith and zeal of Southern Baptists that they will arise and do a vast thing for God, despite the financial depression that has prevailed for the past few months. It is confidently believed, however, that the bottom of the depression has been reached and passed.

One of the means that will be employed in arousing the spirit of our people will be a South-wide tour of prominent speakers, featuring Dr. J. B. Gambrell, president of the Southern Baptist Convention, and Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, who have just completed a tour of Europe, where they carried greetings from Southern Baptists to the Baptist families of the continent, and Dr. L. R. Scarborough, general director of the Campaign and chairman of the Conservation Commission. Drs. Gambrell and Mullins will tell of the Baptist opportunity in other parts of the world and how fostering missions and other local interests will enable Southern Baptists to supply the gospel to hundreds of millions of needy persons all over the world. Dr. Scarborough will present the specific issues of the 75 Million Campaign. Other representatives of the Campaign will accompany these speakers at some of the places.

It is planned that these Southwide speakers will fill from three to five appointments in all the states, speaking at strategic points and to representatives of a large surrounding territory, and that the persons attending these rallies shall carry the information and inspiration from these central meetings back to their own associations and from the associational rallies go out to the local churches and inspire and enlist them in the task ahead.

A number of new tracts and other literature on the progress of the 75 Million Campaign to date, the accomplishments of the various general boards with the larger funds that have been made available to them, are being prepared for wide distribution, through the hands of the state secretaries, and the special denominational day in the Sunday schools, the last day in March, is recommended as a suitable day for the wide dissemination of these tracts and other bits of information on the Campaign.

All the state secretaries gave a report of existing conditions in their states and while all of them recognized there is lots of hard work ahead in bringing the payment of Campaign subscriptions up to date, they believe the people everywhere will respond to a challenge to their heroism, their faith and their loyalty to God and His work.

The spring Campaign for cash and the enlistment of all our forces is to be pitched upon a high plane, and the people will be called to a new consecration and devotion to their Lord.

FRANK E. BURKHALTER.

## A DANGEROUS PROGRAM AND A REMEDY.

L. R. Scarborough.

As the Israelites approached the Promised Land, Moses picked twelve men to go ahead, survey the situation and report their findings. They did it. They brought back a majority and a minority report. There was no disagreement in what they found, milk and honey, big grapes, high walls, and big giants. There was wide difference in their conclusions. Ten men said, "We cannot take the land." Two said, "We can." Here are two programs, "A program based on Fear," and "A program based on Faith."

These people were commissioned of God to make a journey, perform a task, and take a land for him. This whole affair was a step and process in God's redemptive plan. Both these programs have advocates in every church and institution in this land. Some preachers, some deacons and others plan all their work, take all their collections, project all their progress according to their fears, their difficulties. They are pessimists or optimists, according to "conditions" and "situations." These are the representatives of Moses' ten spies. Others

plan and make programs by faith. They see the high walls and great giants, but see God greater. They see "Red seas" and swollen Jordans but by faith they also see dry paths wrought by God's people. They see Jericho walled and mighty, but they hear by the music of faith and sound the trumpets of conquest until the walls fall.

## A Program of Fear.

Such a policy as a program of fear does the following things:

1. Forgets and leaves out God.
2. Forgets His hidden resources.
3. Counsels with uncertainties and forms comradeship with doubting Thomases.
4. Invites disaster and promotes failure.
5. Sets in operation the contagion of death.
6. Criticizes leaders, breaks the morals of the army, and brings defeat.
7. Blocks God's people on Egypt's side of the Red Sea, the desert side of the Jordan, and exposes the flank and rear of God's army to Pharaoh's wrath and Egypt's treachery.

The ten spies who planned by fear had no place in the day of conquest and their representatives never will.

## A Program of Faith.

Such a program does the following:

1. Survey the land and regards it as conquerable.
2. Sees the difficulties but also sees God sitting regnant above them.
3. Counts His promises at full value and draws heavily on His hidden resources, remembering that God's "reserves" are always at hand.
4. Supplies the lack in prosperity with the abundance of sacrifice.
5. Remembers that all God's programs were projected on an unshakable predestination of fixed purpose and are carried out by a beneficent Providence set and combined "for the good of those who love Him" and there are no combinations of men or devils which can thwart His plans.
6. Shelters itself in the "cleft of the Rock of Ages" and weathers all storms in restful peace, laughs at difficulties, and goes marching on.

Caleb and Joshua, the two spies who planned by faith, served at the front in God's service and live today at the top of fame.

## A Suggested Remedy.

Baptists southwide face difficulties of all sorts, some more some less. They are also facing a great task which is imperiled not by our difficulties but by our doubts and fears. Spirit and morale decide battles far more than numbers and organization. Dr. Gambrell says, "hard hearts not hard times" block God's Kingdom.

We are at the Red Sea, at the swollen Jordan. God's Daniels are not in Belshazzar's banquet feast; they are at Darius' den of lions. Our task is challenging. If we come to our Convention with two years' cash according to our Campaign plans we must raise by May 1st, around \$20,000,000 in cash. This will be due on our pledges. We are able if we plan by faith and not by fear.

## The Remedy.

1. Don't criticize. There are no perfect pastors, nor secretaries, nor treasurers, nor boards, nor papers, no perfect critics; but they all have much good in them. *The critical mind is perilous to progress.*
2. Practice and promote economy for the Master's sake.
3. Live and encourage the sacrificial life.
4. Have faith in God. "Ye believe in God believe also in me." "Trust in the Lord and he will bring it to pass."
5. "Resist the devil and he will flee from you." If you counsel with him or coddle him he will flank your faith and rout you.
6. "When thou shalt vow a vow unto Jehovah thy God thou shalt not be slack to pay it, for Jehovah thy God will surely require it of thee and it would be sin in thee." (Deut. 23:21). *Pay your pledges.*
7. Pray mightily, win souls and push all Kingdom interests in God's power and for Christ's glory. Thus by the Program of Faith we will take the



land and have a paradise with Christ. The waters part, walls fall, alien armies are put to flight, not by the funeral drum of fear but by the clarion trumpet of conquering faith. "Concerning the work of my hands command ye me." (Isa. 45:11.) "Call unto me and I will answer thee and will show thee great and difficult things." (Jer. 33:3.) "All things are possible to him that believeth." (Mark 9:23).

## PRAYING FOR THE SICK.

E. L. Wesson.

Recent writings on this subject show that we are, as a people, easily perturbed over some of the plainest texts in the Scriptures. If we will just admit that the writings in the New Testament are all Scripture, and will simply do what the Scriptures say about praying for the sick, as we do about praying for other things and about preaching the Gospel, there can be no confusion.

In this study, let us confine ourselves to the Epistles, as they were written to scattered Jewish Christians and Gentile churches; as some seem to want to discard as applicable to our day, everything spoken to or of the apostles. Let us first see what God through the Scriptures directed the Gentile Christians to pray for, then examine what James has to say about praying for the sick.

1. Paul asked the brethren at Rome to pray for him that he might be delivered from unbelieving Jews in Judea, and that his services might be accepted of the saints in Jerusalem, and that he might come to them with joy. Ro. 15:30-32. He also asked the Ephesian brethren to pray that he might have utterance and speak boldly the Gospel which he preached. Ephesians 6:18, 19. That was requesting some very personal and significant praying.

2. In Philippians 4:6, Paul says to the Christians, "In everything by prayer and supplication and thanksgiving let your requests be made known unto God." That covers large ground and gives great latitude in prayer.

3. But in First Timothy 2:11-3, Paul goes beyond any directions ever before given about praying and exhorts that, "First of all supplications, prayers, intercession and giving thanks be made for all men." Not only to pray for everybody but do that the first thing. Then he specifies some for whom special prayer should be made. That covers the whole ground—everybody.

Then, in First John 5:16, the beloved disciple, writing about A. D. 90, instructs Christians to pray for a sinning brother, and says, plainly, "God will give him life for them that sin not unto death." Thus teaching us specifically to pray for sinners. These Scriptures cover the whole field of prayer subjects. Many other texts specify and explain, but these take in all, and every condition. But James, writing to the Christian Jews "scattered abroad," lays stress on some special points and gives some specific instructions about what and how to do. For instance, he says, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1:15. Then he explains how one must pray to get the blessing sought, hinging all upon faith. See chapter 1:6, 7. He then gives strong instructions concerning faith and works, and general duties and conditions, ending up with specific instructions about praying for the sick, and what to do.

In chapter 5:13, he says, "Is any afflicted? let him pray." Commentators think that this has reference to afflictions imposed by others and not to bodily sickness, and that the instruction is to prayerfulness instead of revengefulness under such afflictions, after the manner of the prophets referred to in verse ten.

But in chapter 5:14, 15, he is speaking of actual bodily sickness and giving instructions what and how to do; and he directs them thus: "Is any sick among you? let him call the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

There can be no misunderstanding of this text.

The only question is as to the real Scripturalness of the Epistle of James and its application to us today. Some seem to think this is Scripture but not binding on us because it was written before A. D. 60. Others seem to want to knock James out altogether because of this and some other passages. But we can't do that. It is there, as part of the Scriptures, and Baptists have been teaching it too long to knock it out now. The best thing to do is to accept it as God's word and quit quibbling about it and going to doing what it says.

There is no particle of fanaticism about the text. It is just as sensible as words can be. It does not say to have a doctor, or not to have an operation, if needed. It does not say to carry the sick to the church, or make a parade over him. It simply says: "Let him (the sick man) call the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." That is plain and simple and straightforward. Why we should object to doing that way is hard to see. There is but one thing in it, that any Baptist objects to; that is, the "anointing with oil." All believe in doing the praying part. But why should a writer tell us in one sentence one thing that is pleasing to God and another thing that we ought not to do, when he is giving simple instructions? Why should we accept the instructions to pray for the sick, as pleasing to God, and go into hysteria over anointing with oil? Surely there is no harm in the anointing, and not to it is to set ourselves up as judges—saying either that the text is not Scripture, or else that there is no use in doing just what the Scripture says do. Our action puts us on one or the other horns of such a dilemma.

Shall we discard the text on our own responsibility. I had rather obey the instructions than to shoulder the responsibility. Let me suggest that, as Baptists, who have ever contended for a "thus saith the Lord", and said that such is an end of controversy in all matters of religion, we would act wisely in this, as in all things else, should we lay aside all caviling and just do what the Scripture says in answer to the call of the sick.

The text does not even intimate any such person as a "healer," and it gives no credit to the anointing with oil for results, but says plainly, "the prayer of faith shall save the sick, and the Lord shall raise him." But it is a fact that, if this is Scripture, the same God who inspired James to say, "pray over him," also inspired him to say, "anointing him with oil in the name of the Lord." My contention is not for the healing, but for doing what we are directed to do. If we do as directed our responsibility ends right there. The rest belongs to God. Let us not get wrought up about it, but quietly follow the instruction, just as we do in baptism, though we can't see any good in the anointing, we leave the results to God.

There is nowhere in the Epistles even an intimation that we should gather together in church or some other public place and make a demonstration over the sick. The instructions are:—go to him when called, and pray over him and anoint him with oil in the name of the Lord. That is all. Why not do just as directed?

I think public display in such sacred service is against the very spirit of the instructions given. Let all go by the directions of the text and it will be strict obedience and will do away with the seeming fanaticism sometimes manifested.

Some seem to stumble over the point of instantaneous healing. If you will read this text they will see that it says nothing whatever about when the healing shall take place. The healing is God's part of it, and it is ours to let Him work as He wills. All that we are to do is to follow his instructions to where the instructions stop and turn the case over to God. Results belong to Him, and we may rest assured that He will fully take care of His part in such a way as to glorify Himself and bless mankind.

As to how many would be healed if we do just as directed, nobody knows. It is certain that many would fail to be blessed because of a lack of mutual

agreeing faith. Jesus said, "According to your faith so be it unto you," and that is the eternal rule. God Himself has hinged the answer to prayer on faith, and if the answer fails to come the defect is in the faith of those who pray. But if it is not God's will for the thing to be, faith will not function. Let us not bother about results. Do what God says, trust all we can, and be assured that God is well pleased with our obedience as His children, regardless of results.

Let us not theorize. This text is not one for speculation, but for obedience. Mary said to the servants at the wedding feast, "Whatsoever He says unto you do it." If we will just do that in praying for the sick our garments will be clean on that point.

The position and work of the men in most of our churches reminds me of the clown dog, which I once saw in a trained dog show. All the dogs in the group were trained to some special part in the performance. They went through their parts in the program with regularity and precision, each one knowing his place and coming in regular and unerring order. But there was one pup which I could never determine whether he was trained to do unexpected things or that he just couldn't be trained to do anything in particular, and so had to be let alone to do anything he liked in his own way. The humor of it was that he never did like any of the rest. With the men in the church the humor becomes tragic. The young people are organized, the women, are organized, and the Sunday School is organized. But the men just run around loose, doing as they please or nothing at all.

Dr. L. R. Scarborough has been asked by the Conservation Commission of the Southern Baptist Convention to give the months of March and April to help push the 75 million campaign to the completion of the second year, Apr. 30. He will be on the field for two months and will be available for service in Mississippi. He has an engagement to speak at the S. S. and B. Y. P. U. Convention at Laurel in March, and will make a few addresses in other parts of the state. Also Drs. Gambrell and Mullins will take part in the campaign. They will have something to say about the missionary opportunity and obligation in Europe as they saw it. Southern Baptists have recently assumed a large obligation for the evangelization of Europe, specially in Spain, Italy and Jugo-Slavia and Roumania. A great door is open and effectual and there are many adversaries.

The County Bible School and Conference for Madison County will be held at Flora, February 15-17. The teachers and speakers will be Brethren Harry Leland Martin, Zeno Wall and J. P. Harrington. That is a tempting program and Pastor Metts says the church stands ready to take care of all who come.

At Bentonla on the fifth Sunday in January the Yazoo County Baptist Sunday School Convention was organized and there was a very interesting and helpful program. These churches are awake and aggressive. The church at Bentonla is going ahead with its building and all hands are clapping for joy.

The Baptist Flag owners now run a daily and weekly secular paper. Look out, friend, somebody will be bringing a charge against you of doing wicked things like those fearful monsters, "The Beards," do, such as owning property and doing such secular things as running a hospital.

Dr. Jno. H. Bayett, of Oklahoma, once pastor in Vicksburg, writes vigorously in the Baptist Worker in opposition to conventions. He also condemns the B. M. A. of Texas and the Land-markers. He tries to make it plain what he does favor, but for the life of us we cannot see what he is driving at. Anyway he seems to be for the new convention in Oklahoma which was organized in opposition to the old one.



MISSISSIPPI WOMAN'S MISSIONARY UNION		
OUR STATE OFFICERS		
President—MRS. A. J. AVEN	Clinton	
First V-President—MRS. K. GODBOLD	Clinton	
Second V-President—MRS. M. F. DOUGHTY	Shaw	
Third V-President—MRS. C. LONGEST	University	
Fourth V-President—MRS. JEFF KENT	Forest	
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg	
Sixth V-President—MRS. R. L. BUNYARD	Summit	
W. M. U. V-President—MRS. A. J. AVEN	Clinton	
Recording Secretary—MRS. P. I. LIPSEY	Clinton	
Young People's Leader—MISS FANNIE TAYLOR	Jackson	
College Correspondent—MISS MARY RATLIFF	Raymond	
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg	
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson	
Mission Study Leader—MRS. H. J. RAY	Grenada	
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg	
Stewardship Leader—MRS. H. M. KING	Jackson	
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	Greenwood	
HENDERSON		
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson	
Treasurer—MISS M. M. LACKEY	Jackson	
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson	

## ATTENTION!

The following leaflets for the March Week of Prayer will have to be ordered from Headquarters. These are for W. M. S. program.

- "Two Types" 2 cents.
- "Our Appalachian Cousins" 3 cents.
- "Alfhea and the Lavender Bodice" 2 cents.
- "Finding the truth in Porto Rico" 3 cents.
- "The Chapel Clinic" 2 cents.
- "The Transformation of White Arm" 5 cents.
- "European Immigrants" 3 cents.
- For Y. W. A. and G. A. Program:
- "Our New Americans" 3 cents.
- "Flues in the Mountains" 2 cents.
- R. A. Program:
- "Reddy's Country" 2 cents.
- For Sunbeams:
- "Jack and Jill of Lonely Mountain" 2 cents.
- Order form W. M. U. Headquarters, 15 West Franklin St., Baltimore, Md.

Ere this issue of the Record reaches you the the March Week of Prayer literature will have been sent out of this office. Should you fail to receive your package let us know immediately.

Each package of the Week of Prayer literature will contain a copy of the new W. M. U. Catechism. Do not fail to study this carefully for it answers many questions that are being asked daily.

The Appointment for Foreign Hospital Supplies sent out to Associations and societies was for five years instead of one. So take note and send in only one-fifth of apportionment asked for by April 1st.

The issue of the Record dated February 2, contains a copy of the new W. M. U. Constitution that is to be voted on at our State Meeting in April. Do not fail to keep this copy and bring to the Convention with you.

Our State W. M. U. Meeting is to be held at Hattiesburg April 12-14 inclusive. Some splendid plans are being made for this meeting. Do not make other engagements for that week for we need your presence at this meeting.

The W. M. U. of the Yazoo County Association met in its quarterly meeting the fifth Sunday in January with the church at Anding. The meeting was called to order by the President of the County, W. M. U. Mrs. F. D. Hollowell, of Yazoo City. A good majority of the officers were present. The churches and societies were well represented. Mrs. Hollowell presented in a forceful manner the needs and opportunities of her county. Reports from all officers were helpful and encouraging.

The Eden Church reports a full graded W. M. U. It is the ambition of the Young People's Leader, Mrs. J. B. Gerrard of Anding, that during February there shall be a number of R. A's and G. A's organized. It was my privilege to represent the Young People's Work in the First District. In a general discussion many helpful

points were brought out. The meeting was well attended and will be far reaching in helping to strengthen and build up the work in Yazoo County.

It was an inspiration to me to meet with them and take some part in the good work being done there. The Anding ladies were outspoken in their words of welcome and gave every visitor full evidence of their hospitality. It was a good day and each one in attendance was made to desire a fuller, richer life of service for the Master.

MRS. M. LATIMER,  
Young People's Counsellor for 1st Dist.

I want to tell you about the things our W. M. S. of the Southern Baptist Training School has been doing.

We have six circles with about twenty-five in each circle.

We observed the Week of Prayer by having all day service on Monday and each circle rendered a program. The program was good and especially the talks from Mrs. A. Y. Napier and Mrs. J. T. Williams of China. We feel like we understand more the real needs of our Mission Work.

We are to have six mission classes to start early in the spring in order that we may be able to finish the work by the time school closes.

Now may I tell you about the Nursery and how the W. M. S. helps with it. The nursery is just the most wonderful place at all for us mothers that are taking work and we are so thankful for it. It was given us by the Long Run Association and has Mrs. Pawl in charge of it. Each circle takes a week about in furnishing a lady to assist Mrs. Pawl. In this way our time only comes every six weeks.

There are about one hundred and fifty wives of students and a goodly number of these are taking work.

MRS. J. E. WILLIAMS,

## WEST POINT.

The Woman's Missionary Union observed the annual Week of Prayer January 17-21, and the members feel much encouraged and uplifted as a result of the daily prayer meetings. Unusual interest was manifested, average attendance being forty, with seventy dollars contributed.

The meetings were full of help and inspiration and as one member said, were looked forward from day to day with pleasure, rather than just as a duty that must be performed. A pleasing feature of the programs was, that the ones taking part did not read from a book or leaflet, but gave interesting talks after studying at home the literature given out. Surely there was no one who attended but could say with Peter: "It is good for us to be here."

Cor. Secretary.

Miss Willie Allen, Personal Service Chairman of Sixth District, asks all the Associational Personal Service Chairman of this District to please send their reports in to her—not to State Leader. She also asks them to be prompt in their next quarter's report. We want all reports in not later than April 1.

MISS WILLIE ALLEN,  
663 North Union, Natchez, Miss.

Ascalmore Church of Paynes, Mississippi, has a W. M. S. consisting of seventeen members. We have fifteen active members. We meet every two weeks to work together, as we are all so scattered, the roads and weather so bad, but I'm quite sure we do as much work the way we plan and manage as many societies who meet weekly. We have three tithers, ten members observed the Week of Prayer, four members are taking and are to take the mission study. One has certificate and another ready for her certificate. Our members consist of sweet gray-haired Christians on down to merry enthusiastic girls in their teens.

We have started a circulating library of mis-

sion study books. We are planning to cooperate in our county rally we hope to have next summer. We want to make our program so interesting that all our sister societies from far and near will feel they can not miss it. We want several of our State leaders with us and plan to have "dinner on the ground." We want societies organized in all our country churches, just as soon as we can get them organized. So they, too, can participate in this revival of religion. Our society is to go to Cowart and organize a W. M. S. just as soon as we can get there.

We people here are not allowing the financial disaster to depress in our work. We have our backs to the wall and not our faces and we are planning bigger and better work this year in extending the Kingdom of our Lord.

MRS. SPENCER BROWN, Pres.

Never has our W. M. S. had such delightful meetings as during our January Week of Prayer. The programs were usually good, and proved most helpful and inspiring to all of us.

Our first meeting, held on Sunday afternoon at the church was indeed interesting, being so ably led by our principal of Rome High School, Miss Mary Boozer. The men were especially invited to this meeting, some of whom took part on program, making it doubly interesting.

I feel as if these meetings have wonderfully strengthened each of us and that we will do more for the cause of Christ in the future.

Yours in His service,  
MRS. J. A. WOMBLE,  
Pres. Rome W. M. S.

It seems as if we had some new life put into our W. M. S. after observing our Week of Prayer. We had such splendid programs planned for this week.

We feel that each of us has a clearer vision of our Foreign Missionary Work. If it is the Lord's will we are praying that some of us will have a child to send "In Jesus' Name", to our Foreign Fields.

I do not know exactly what our Lottie Moon Offering was but I am sure each lady gave what she could.

We will have our package ready in a few days for our Foreign Hospital.

May God bless all of the W. M. U. Workers and help us to heed the call from foreign fields and his work at home.

With love,  
MRS. J. C. MARTIN,  
Pres. W. M. S., Brooklyn.

The W. M. S. of the Newton Baptist Church observed January Week of Prayer by meeting three afternoons. The programs were inspiring and brought us new enthusiasm and we were much benefitted from these meetings. Our attendance was splendid.

We had an average of twenty-six women. We are very glad indeed to have with us on Wednesday our Fourth District Vice President, Mrs. Jeff Kent. She made us a splendid talk and spoke very encouraging of the work our W. M. S. is doing which made us feel proud.

We have three mission study classes and our women are very much interested. We have twenty-six certificates and fifty-six seals and are working for the other seals as the old adage goes, "All work and no play makes Jack a dull boy." So we have our social too, 5th Monday in each quarter, different circles entertaining each time.

Monday, Jan. 31, Clarke College entertained and I must say they are certainly up on their job. There were fifty-five present. They gave a splendid program and served refreshments. Best wishes to all for a happy New Year.

Yours Sincerely,  
MRS. R. F. MILEY,  
Secretary, Newton W. M. S.



# B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

B. Y. P. U. DEPT.

Looking for us

A thousand strong

Undaunted they'll serve

Refreshments and home to

Every one who comes.

Let's all go. What say ye?

Learn this and sing it some time to your pastor. It is the spirit we ought to have and let's say its going to be our practice.

Tune—Pack up your troubles in your old kit bag and smile,

Back up your pastor, boost him good and strong, he'll smile, smile, smile.

Do what he asks you with a cheery song, its right boys and the style.

He's your friend and counselor, help make his work worth while, SO

Back up your pastor, boost him good and strong, he'll smile, smile, smile.

## A Junior Union Organized at Silver Creek.

A letter from Mrs. Batson tells of the organization of a good live Junior B. Y. P. U. at Silver Creek with the following officers: William Thomas, president; Walter Batson, vice-president; Minnie May Boum, Sec.-Treas.; Elizabeth Longino, chorister. They have an enrollment of twenty-four members who are very enthusiastic. We hope to enroll this fine union among our A-1 unions for 1921.

We have the reports of two B. Y. P. U's. reporting too late to get on the Honor Roll published a few weeks ago. We are glad to get reports but would rather have them early enough to get in the list that comes out in the B. Y. P. U. Quarterly. The two A-1 unions reporting are Jackson First church seniors, and West Laurel Juniors.

## BANNER CONTESTANTS.

The reports for the year 1920, running from Jan. 1st, 1920 to Jan. 1st, 1921 for work based upon the nine points in the Standard of Excellence ought to be sent in to reach us not later than March 1st. If you want to be in the contest for the Junior or Senior banner.

The reports on "Other Work" for the year March 1st, 1920 to March 1st, 1921 ought to reach us just as soon after the first of March as it will be possible for you to get them in. The contest is free for all.

The college banner will be given on the basis of five points which are as follows: The per cent of the entire student body enrolled in B. Y. P. U. work. The per cent of average attendance. The number keeping daily Bible readings. The number taking the Study Course.

The number of Systematic Givers. These College unions will count from October 1st, 1920 to March 1st, 1921, this being the first year for the College Banner. Next year we will count from the first of March this year to the first of March next year.

Is your Union singing the convention song? It's a good one. Try it!

## TERRY ORGANIZES.

The Baptist young people of Terry met at the church Monday evening, January 31, 1921, with Mrs. Pauline Bamber as leader, and organized a B. Y. P. U.

We had a splendid attendance and great enthusiasm was manifested. When the invitation for membership was given, thirty splendid young men and women were enrolled. With the talent that our young people of Terry possess, and with the enthusiasm that was manifested and their determination to succeed, we expect to do great things in the Master's vineyard.

We have a good choir, and to add to our music we have a violinist and cornetist.

The following officers were elected: Leader, Mrs. Pauline Bamber; President, Will T. Head, Jr.; Vice President, Nellie Dossitt; Secy. and Treas., Aileen Owens; Cor. Secy., Mary Francis; Chorister, Alma Berry; Organist, Myrtle Farlan; Quiz. Leader, Mary Osborne; Social Committee, Mary Francis, Mary Dennis, Ethel Jones, Carrie Owens, Myra Whittington; Official Hand Shaker, D. L. Whittington.

The Clinton Senior B. Y. P. U. the following officers for this quarter:

Mr. Anderson Polk, President; Mr. Cecil Johnson, Vice President; Miss Marjorie Gillis, Rec. Sec.; Lou Permenter, Cor. Secretary; Mr. R. A. Langley, Librarian; Mr. O. C. Estes, Chorister; Miss Lena Rushing, Pionist; Mr. J. A. Sanderfer, Treasurer; Quiz Leader, Mr. R. A. Langley; Group Captains: Group I. Mr. R. L. Caylor; Group II. Mr. J. T. Garland; Group III. Mr. J. A. Sanderfer; Group IV. Miss Olivia Hall.

This group of officers and captains are expecting to bring our Union to 100 % union.

Respectfully yours,  
ZOU PURMENTER,  
Corresponding Secretary.

## JUST A SHORT NEW YEAR

For nearly forty years I have been reading the Record and it is still coming. I read just about all there is in each number. Much of it is A-1, and much of the best it has is in the editorial part of it.

If I did not know that Tom Martin was a very serious man when dealing with matters, religious, I would think he was joking in what he says about some things in that book, a portion of which he is at-

tacking. I knew we were going in the wrong direction from a great many directions, but I did not know we had gotten that far. I have been a Baptist preacher for more than forty years and have observed pretty closely these who have notions that don't fit in with the statement about the beginning of man on the earth, as related in Genesis. In every single instance I have observed that where they failed to believe the simple Bible story, they have not believed anything else that is worth believing. Mark it, when a man is unsound here, he is not sound anywhere.

It is some times difficult to get Baptists to unite about some things they do believe, but it is never difficult to get them to unite on some things they don't believe, and this evolution nonsense is one of them. They don't believe it and they are thoroughly decided that they are not going to have it. They don't want to be monkeyed with by people who came from monkeys. Some of us believe that now and then you will see a man who is going in that direction. We don't know that he will ever get there but if he does he will stay there. He will never evolve in our direction.

Some things that I have noticed from your pen indicate that you don't believe the world is growing better very fast. If you don't mind you will find yourself "behind the excitement." Have you not seen evidence of its improvement in the condition of the "death struck" and dying nations of Europe? If the world continues to improve, or grow in goodness for

the next ten years as it has during the past ten, there won't be many sinners left. They will all be dead. Only tears and blood will remain as a reminder that they have been starved or butchered.

Can't you induce Brother Gambrell to write a connected account of his trip, and the condition of our people in the country he visited. I have been reading about the countries he named in his letters, ever since I can remember but I knew but very little about our Baptist people in any of them. I have learned more from the letters published from him than from all I had seen before. You don't learn much about Baptists from the ordinary sources of information.

Success to the Record and may the Lord bless you and yours.

L. E. HALL.

P. S.—Please permit me, through the Record, to thank those who have written to me, and have said to me, so many kind things about the sermon on "The Majesty of Law."

H.

**OLYMYER B. CHURCH BELLS**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## FOR BABY'S RASH

Prickly heat, Hives and other skin eruptions or injuries nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild but healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.

## NEW PRICE LIST OF BOOKS

### ON TEACHERS TRAINING AND

### B. Y. P. U. STUDY COURSE

EFFECTIVE JANUARY 24, 1921

	cloth	paper
Normal Manual	\$1.00	\$.60
What Baptists Believe	1.00	.60
Winning to Christ	1.00	.60
Studies in New Testament	1.00	.60
Old Testament Studies	1.00	.60
Doctrines of our Faith	1.00	.60
Plans and Programs	.75	.50
Intermediate Department	.75	.50
Building the Bible Class	.75	.50
B. Y. P. U. Manual	.90	.60
Junior B. Y. P. U. Manual	.75	.50
Studying for Service	.75	.50
Training for Christian Service	.75	.50
Training in Stewardship	.75	.50
Training in Baptist Spirit	.75	.50
Training in Church Membership	.75	.50
W. M. U. Manual	1.00	.60

## BAPTIST BOOK STORE

Jackson, Miss.



## THE UNENDING CONFLICT

A Sermon by Avery A. Shaw, D. D.  
Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints (Jude 3).

Here is a text to stir our blood. It is a challenge to our instinctive pugnacity. It is a clarion call to battle. I doubt if in the past year there has been a New Testament text more frequently quoted. I am sure that there is no text of the Bible so completely misunderstood. When we are called to conflict it is surely not unimportant to know what we are to fight for and who is the foe.

There are three elements in any worthy warfare:

A cause, a foe, and those who seek to maintain the cause against the foe.

There are men of combative tendencies who do not concern themselves about a cause. They carry razors for "social purposes." They wield the shillalah instinctively, enjoying nothing so much as a fight for the sake of fighting.

In primitive times every man was an enemy to the man he did not know. But in civilized society men feel the necessity of at least professing a cause for which they fight.

Let us think of these three elements of "The Unending Christian Conflict."

## The Cause

1. "The faith once for all delivered to the saints." It is something "delivered", committed, entrusted to all the followers of Christ, "the saints", as a sacred deposit. It is more precious than their lives. For they are to contend, resisting unto blood. It is something complete, final, fundamental. "Once for all delivered." What can this be? I notice that one commentator, an Anglican, interprets this as meaning "The Creed." "The Lambeth Conference" would seem to agree with him. But what creed? The Athanasian? Nicene? Thirty-nine Articles? Westminster Confession? Philadelphia Confession or New Hampshire Confession? The new Baptist creed presumably now in process of construction?

Over all these attempts of man to interpret divine truth we have again and again to write:

Alas, how much that seemed immortal truth,

That heroes fought for, martyrs died to save,

Reveals its earthborn lineage,

Growing old and limping in its march,

Its wings unplumed, its heavenly semblance faded like a dream.

Does it mean the New Testament?

There was very little of the New Testament, as we know it, assembled in the days when Jude wrote. These men were writing of something already delivered, already infinitely precious. Probably not one of them dreamed that in later centuries men would become so eager in contending over what they wrote about the sacred deposit, that they would lose the very heart of sacred deposit itself.

The Faith the Entire Scheme of  
Nowhere in the New Testament

can I find the words. "The faith" used to describe a doctrine or a system of doctrine.

Doctrine is important. Theology will ever be the queen of sciences. But doctrine is not that supremely precious and important thing of which Jude speaks.

This definition of one of the older and quite orthodox commentators comes as near as any:

"Not a form of words, but the entire scheme of Christianity, here described by its leading characteristics."

At the recent conference on Faith and Order at Geneva, Professor Bartlett, of Oxford, "declared that faith was essentially personal, and that if the church accepts formulated statements it can do so only on the theory that such statements are symbols of a growing faith—forever beyond all formulation."

When we speak of "The faith of our fathers", we are thinking neither of their political nor their religious creed. We might easily refuse to conform to either of these and yet solemnly affirm: "We will be true to thee till death", because we are thinking of their heroic souls, their undaunted spirit of adventure, their assurance of things unseen, their steadfast reliance on God.

Making a narrow personal application, I think of the faith of my parents: I am stirred by it, held by it, ashamed when I depart from it, in my best moments determined to be true to it. But I know only by inference what their doctrinal beliefs were. We never discussed these. But the heritage of their faith lives in their children.

There is a Christian way of thinking. There is a "Christian view of God and the world", to quote Professor Orr's fine phrase. But this is only a part, and I venture to declare, a subordinate part of the Christian way of living. It is perilous to exalt it into a place of pre-eminence.

May I be permitted to say what I have cause to feel are the three permanent, fundamental, eternally priceless elements in "The faith once for all delivered to the saints"?

## Elements in The Faith.

First, personal trust in an abiding, revealing, redeeming Christ, to whom men, through differing widely, as in those days in Galilee, in their mental apprehension of Him, yet came in trust and love, for whom they live and die.

He is the answer to man's most profound questions—the satisfaction on man's deepest needs. Not what, but whom do I believe, That in my darkest hour of need, Hath comfort that no mortal creed To mortal man may give; Not what, but whom! For Christ is more than all the creeds

And his full life of gentle deeds, Shall all the creeds outlive. Not what I do believe, but whom! Who walks beside me in the gloom? Who share the burden wearisome? Who all the dim way doth illumine, And bids me look beyond the tomb The larger life to live? Not what I do believe, But whom! Not what, But whom!

The second element is an experi-

ence of redeeming, renewing, empowering grace in individual lives, an experience in which their deepest problems find a progressive solution, in which their deepest heart hunger finds a satisfying answer.

There is no other way for men to come to him than that in which the first disciples came. In faith we cannot begin where others leave off.

Long before they could begin to form a theology about Jesus, these early disciples trusted him, loved him, found eternal life in him. "To whom shall we go?" they cried. "Thou hast the words of eternal life." On the basis of this experience men to-day formulate their thoughts about him. As President Bliss, of Beirut College, wrote just before his death:

Does he save you from your sin?

Call him Saviour!

Does he free you from the slavery of your passion? Call him Redeemer!

Does he teach you as no one else has taught you? Call him Teacher!

Does he mold and master your life? Call him Master!

Does he shine upon the pathway that is dark to you? Call him Guide!

Does he reveal God to you? Call him the Son of God!

Does he reveal man? Call him the Son of man!

Or, in following him, are your lips silent in your incapacity to define him and his influence upon you? Call him by no name, but follow him!

The third element of this faith is fellowship of those who through personal faith have come into this experience of renewal and obedience.

## Skin Troubles

### —Soothed—

## With Cuticura

Soap, Ointment, Talcum, 25c. everywhere. Sample free of Cuticura Laboratories, Dept. 5, Malden, Mass.

## HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

## The Home Garden

THE Home Garden must be planted this spring and kept growing plenty of vegetables the year 'round. It is really necessary, and the great saving in store bills that good gardens make is particularly needed right now. This is the time to get your full supply of seeds for garden, farm, and flower beds. You can't afford to wait until the seeds need to go in the ground and then buy the inferior seeds at nearby stores.

Write now for the big new 116-page, 1921 catalog of seeds that you can depend on to make you a real garden—Hastings' Seeds, the Standard of the South. It has over 250 photographic illustrations and 20 full color plates of the most popular vegetables and flowers. Of course the catalog is free and we are glad to send it to you.

**H. G. HASTINGS CO.**

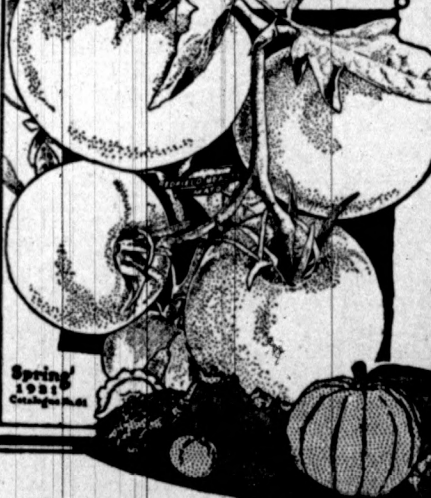
"The South's Seedsmen"

16 W. Mitchell St.

ATLANTA, GA.

## Hastings' Seeds

H. G. Hastings Co.  
Atlanta, Georgia





It is what Professor Royce calls "The Beloved Community"—called by the early disciples those who are of "The Way", and by the American Indian converts in our day, those who walk the "Jesus Road." This is "The faith once for all delivered," a personal faith in Christ; a personal experience growing out of that faith, and the fellowship of those of like previous faith and experience.

#### How the Faith is Endangered.

2. Now let us see how this faith is endangered.

Jude tells us in vivid words all through this striking letter. Peter tells us in almost identical terms in his second epistle. Paul tells us in Galatians and the fifth and sixth chapters of First Corinthians. The writer of the Epistle to the Hebrews tells us. John tells us especially in the third chapter of his first epistle.

So far as I can discover by a careful study of these passages, there is not a word to indicate that these men felt that the real peril lay in erroneous doctrine. The real heresy of the New Testament days was heretical living.

The two marked evil tendencies against which the early church had to contend, though there developed many sects of various names, were a reversion to ceremonialism and a relapse into sensualism.

The former tendency is described in the Epistle to the Hebrews, and by Paul in the Epistle to the Galatians. The latter were in Jude and all through these other epistles, and in the second and third chapters of Revelations.

It is instructive to see that when Paul used those vitriolic words to the Galatians, "If any man preach any other gospel than that which I have preached, let him be anathema," he was not thinking at all of questions of theology, but of the emissaries from Jerusalem, who sought to swing the Gentile church over to ceremonialism. And when he declares in the second chapter that he withstood Peter to the face, it was because, as Paul declares, Peter "stood condemned. For that before certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision." Quite a different matter, surely, from heated controversy over questions of doctrine.

In fact we make a serious mistake in overemphasizing the effect of erroneous doctrine on life.

Erroneous doctrine is the fruit of evil living. Doctrine is an attempt to interpret and to justify life. The real peril is in the realm of experience. Correcting the doctrine will not correct the life. The faith is imperilled when "the saints" relax their moral and spiritual vigilance, when they "faint" in the face of grave temptations.

Jude had a purpose to write a glowing account of the glories of

their common salvation, but reports came of serious moral and spiritual relapse, endangering the whole cause—so we have this priceless exhortation.

#### What Contending Means.

3. In the light, then, of what Jude means by "The faith" and of how he conceives the faith to be imperilled, let us try to see what he means when he calls on us to "Contend for the faith."

And surely we must see that nothing is further from his thought than an exhortation to contend against one another. (See Gal. 2:11-14.)

Paul writes to Timothy: "Strive not about words to no profit," "The man of God must not strive"; reminding us of the prophetic picture of our Lord, "He shall not strive nor cry."

We can catch the almost despair in Jesus' voice when he replied to the disciples who would have him call down fire from heaven to destroy the Samaritan village that would not receive them: "Ye know not what spirit ye are of." And earlier when they reported that men had been using his name in mighty works though they did not join his company, and they had forbidden them to use his name. "Forbid them not. He that is not against us is for us."

The one thing that more than any other makes heaven weep and hell gloat is when the saints turn against one another the fine fighting spirit that is all needed in the conflict against sin.

"He that hath not the spirit of Jesus is none of his," the apostle wrote; and the spirit that makes him vindictive, suspicious, bitter, that leads to doubt the sincerity or impugn the motives of their brothers, is not of God but of the devil. "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, meekness, gentleness, self-control."

If we are true to Jude's injunction, then, we contend for the faith, by directing all our spiritual energy, all our native pugnacity, all our skill in strategy, against the enemy inside our own coat.

"For we wrestle not against flesh and blood, but against principalities, powers"—the spiritual hosts of wickedness.

#### How We Are to Contend.

We contend for the faith, then: 1. By maintaining our faith in the living Christ, undimmed and undiminished.

"Let not your heart be panic-stricken, believe in God, believe in me." There is a heroic quality in faith. In the face of the brutal assaults of entrenched wrong, in the midst of all the subtle allurements of a soft and luxurious life, in spite of doubts that assail and fears that appall, to keep faith with Christ, that is to "contend for the faith."

Again we contend for the faith by illustrating in our experience the grace and power of Christ.

"God called me," Paul wrote, "that he might reveal his Son in me." To make it possible for men to say, "I know Christ lives, I saw him to-day, in a man who would not sell his soul for gain." I, too, saw Christ to-day, in a young man who

kept his soul unstained in his first great fight with temptation."

Yet again we contend for the faith by maintaining the integrity of the brotherhood. "Let all that you do be unto upbuilding," Paul wrote to the Corinthians.

Destructive criticism is very easy and very dangerous: Heresy is division, insisting on choices where no choice inheres; putting a human "or" where a divine "and" should stand.

We build the brotherhood not by trying to make all think alike, but by proving that men of all sorts of intellectual heredity and training, of every type of mental complexion, can live alike by all liking like Christ.

Nowhere to-day can we find diversity greater than among the early Christians. Just as in our day certain Corinthians found it easy to assume a position of first importance in the church. But Paul reminded them: "There are no unimportant members of the body, and there were diversities of gifts, diversities of functions, diversities of operations, in order that the body might be built up in spiritual efficiency. From the manner of our speech about one another, an outsider might infer that the liberals among us would, if they could, deport all the conservatives to a far-off oasis in a desert from which there was no return, and that the conservatives would, if they could, banish all the liberals to distant isles and deprive them of all shipbuilding tools."

As a matter of fact, however, nothing could be more uninteresting or unprofitable, as for either of those events to come true. And neither can take place. If all the conservatives were banished the liberals would soon split into liberals and conservatives. And if the liberals were all annihilated, the conservatives would not long lack occasion to fly at one another's throats.

What must take place, if we are to maintain the faith, protect the sacred heritage and honor Christ, is this: We must maintain the fellowship; we must build the brotherhood.

The verb translated here "contend earnestly" is used with the prefix only once in the New Testament, though without the prefix it is used again and again. Translated, it would read "Agonize." "Agonize" to enter in at the straight gate. "Agonize" for the faith once for all delivered.

We are reminded of the word of the writer of the Hebrews: "Ye have not yet resisted unto blood striving against sin." "You have suffered great loss, but your lives are still spared."

We are in danger of spilling innocent blood if we strive against those we think to be sinners. But we can make no mistake in "agonizing" against sin, for there is no one of us who is ignorant of the location of the nearest citadel of sin.

Paul understood well where the field of battle lay: "So fight I, not as one beating the air, but I maul and master my body, lest having preached to others, I myself, should be rejected." And because he won

here, he could at the end cry in triumph: "I have fought the good fight, I have kept the faith."

O God to us may grace be given To follow in (his) train.

—Ex.

#### 5 Great Novelties 20 Cts.



**AUTUMN GLOVE.** A new hardy plant: the most showy Autumn bloomer, surpassing all others. It is the latest to bloom, showing its full glory after frost has killed all tender flowers. Greatest novelty in twenty years. Blooms everywhere, reaching perfection the first season from seed, and continues blooming for years. 20 cts. per pkt. With each order we send one trial packet each of **PINK WOOLFLOWERS**, new—nothing can surpass the mass of pink flowers which it shows all season. Blooms in 3 to 4 months. **JAPAN IRIS**, new hybrids of all colors. Magnificent. **DIENER TOMATO**, grows to weigh 3 lbs. As smooth and beautiful as an apple. Most startling new vegetable. And our Big Catalog, all for 20 cts. Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Camas, Irises, Peonies, Perennials, Shrubs, Vines, etc. All prize strains—many sterling novelties. **JOHN LEWIS CHILDS, Inc.** Floral Park, N.Y.

## ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

## ACHES CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Aches and Pains of rheumatism are not permanent, but only temporarily relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

#### THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit box buns. The business will net you \$90 to \$200 per month. You can work from your own home; all who sample your box buns become regular customers. You start by investing less than \$10 for supplies. Miss Elizabeth started her candy kitchen with \$5 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money as sugar is cheaper and box buns command phenomenal prices. Write today. Isabelle Ines, 224 Morewood Bldg., Pittsburg, Pa.

#### CABBAGE PLANTS, FULWOOD'S FROST PROOF

Millions of large, stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices 1000 to 4000 at \$1.50 per 1000, 5000 and over at \$1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for \$25, 500 for \$1.50, 1000 for \$2.50 postpaid. Satisfaction guaranteed or money returned. **P. D. FULWOOD** - - - - - Tifton, Ga.

## Keeps the Skin Clear

When troubled with Pimples, Sores, Eczema, Rash and other skin troubles apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.



# NEWS IN THE CIRCLE

(Martin Ball.)

Last Sunday was the best day the Clarksdale church ever had at a regular preaching appointment. The Sunday school was large and enthusiastic. The B. Y. P. U. had a good attendance and an excellent program. The congregation filled the main auditorium. Four additions to the church—two for baptism. The prospects are brighter.

The church at Lambert has just passed through a "Go to Sunday School" campaign with very happy results. Last Sunday there were 40 in the adult Bible class. Over 100 in the school. The Delta churches are on the up grade.

Paul Ballard, who has a splendid tenor voice, leaves Tupelo to join Evangelist J. B. DeGarmo. He will lead the music in the meetings conducted by the evangelist.

Two members of the Tupelo church are preparing for foreign mission work. Miss Mary Bibb Long is at the Training School in Louisville, Ky. Owen Estes is at Mississippi College making preparation to go to a Foreign mission field.

It is stated that the Mayor of Canton, China, the largest city in Asia, is a Baptist layman. It seems that the Baptists are rising in the world. Why not? They are altogether worthy, but they have never sought worldly honor.

Dr. Chas. W. Daniel, pastor of the First church, Atlanta, Ga., is holding the annual evangelistic services in Howard College this week. We expect to hear great results from the meetings.

Dr. W. L. Poteat, president of Wake Forest College, North Carolina, presided over the recent meeting of the Southern Baptist Education Association in Nashville, Tenn. We are sure he did it well.

The Western Heights Church, Atlanta, Ga., has given the faithful pastor, W. M. Albert a vacation, which he will take in Florida. There were present 343 in their Sunday school and a large congregation listened to his sermons last Sunday.

Rev. L. S. Cole of the Southwestern Seminary, Ft. Worth, Texas, has resigned his work at Garrett, Texas, and accepted a call to the Central Church, Lexington, same state. Bro. Cole is now finishing his course at the Seminary. He is an ex-Mississippian and once was pastor in the Delta.

Mr. J. D. Rockefeller, Jr., at a banquet held for the Bible class of the Sunday school in N. Y. of which he is a member, gave Mr. Hoover for the European sufferers \$1,000,000. That is better by far than his great gifts to the Inter Church Union.

Missionary J. Frank Ray, who has been at home recuperating from his arduous labors in Japan, is now fully restored and will sail from San Francisco February 6 to resume his work. For 17 years our brother has labored in this important field and is now beginning to gather much fruit from his labors.

Dr. A. T. Spaulding, the oldest living graduate of Mercer University

and for 66 years an active minister of the gospel passed into his rest at his home in Atlanta, Ga., January 24. The Baptist ministers of Atlanta attended the funeral in a body. It was held in the Ponce de Leon church by Dr. Ashby Jones and H. A. Porter.

Drs. L. R. Scarborough, E. Y. Mullins, and J. B. Gambrell will make a series of addresses at strategic points in Georgia in the interest of the 75 Million Campaign. These addresses will be full of inspiration.

Rev. J. S. Rogers, formerly Secretary of Missions of Arkansas, has been called to the financial agency of the Hospital Commission of that state. He is well known and much loved throughout the state.

Dr. M. P. Hunt, of Louisville, Ky., recently had a collision with a street car in the mix up Dr. Hunt was not much hurt but Mr. Meyers, who was riding with him received some painful injuries. Moral, keep out of the way of a street car.

A campaign of evangelism will begin at an early date in Florida which compass many churches in that state. A large force from the Home Board will conduct the meetings.

In a meeting held by Rev. H. M. Farmer at Mt. Roberts church, near Campbellsville, among the nine one was 68 and another 72 and still another 78 years old. The entire community was moved.

The name Victor I. Masters, occupies the Editors place on the Western Recorder now. His salutatory is somewhat impressive and felicitous. He is a forceful writer.

Mrs. Riley, the mother of Dr. Frank Riley, so well known throughout and of Mrs. S. G. Salter and six other splendid children passed to her heavenly home in Clarksdale, Feb. 4. Mrs. Dobins, of the Louisville Seminary is one of her daughters.

Rev. J. R. Nutt, of Lufkin, Tex., writes: "When I came here I found 250 in Sunday school, now we have 528, actually coming. It is no contests or rally crowd, but we are doing it for the glory of the work. The congregations have grown in a way that would make angels glad. Fifty have joined the church. I organized a young men's Bible class five weeks ago with seventeen members and now have 100.

Rev. J. R. Nutt will have a meeting with his church, Lufkin, Texas, beginning the First Sunday in Mar. He will do the preaching and Mr. and Mrs. Blankenship will lead the singing. The church presented Pastor Nutt with a splendid car. He asks the prayers of all Christians.

Rev. J. W. Mayfield, who has been at Opelika, Ala., only a few months has received 103 into the membership of his church. Great crowds wait on his ministry. He is a brother of Rev. J. J. Mayfield of Charleston. These Mississippians make themselves felt wherever they go.

**WANTED**—Some copies of "Dorothy Page." Will pay 75c each to any one sending same. Theo Whitfield, pastor 1st Ch., McComb, Miss.

## East Miss. Dept.

### Fifth Sunday Meeting.

The Fifth Sunday Meeting of the Neshoba County Association met with Hope Church, Jan. 29 and 30, 1921. The attendance especially on Saturday was not very large. Only five churches were represented.

A meeting of the Executive Board was held. Neither the moderator nor clerk being present, Bro. E. C. Hendrick was chosen moderator pro tempore and R. L. Breland, clerk pro tem. Elder J. L. Hughes having moved out of the bounds of the association his resignation was accepted both as a member of the Executive Board and as a member of the State Mission Board and R. L. Breland was elected to fill out his unexpired term in both positions.

The board adjourned to meet with Bethesda church on Saturday before the fifth Sunday in May, 1921.

A good program was rendered on both days, Elder R. D. Pearson, of Newton, the new pastor at Dixon, conducted devotional exercises on Sunday. Eld. H. T. McLaurin preached at eleven o'clock Saturday on "The New Testament Church," from the text Matthew 16:18. His sermon was instructive and well received.

After a bountiful dinner which was heartily consumed by the congregation there was a discussion on "The New Testament Church."

1. Its idea and organization, by R. L. Breland.
2. Its ordinance and worship, by E. C. Hendrick.
3. Its fellowship and activities, by R. L. Breland.

On Sunday a goodly crowd was present. Eld. W. W. Spears lead the devotional reading Matthew 6:1 to 13, after which Miss Agnes Gardner explained the need and working of a Junior B. Y. P. U. She is the capable leader of a splendid Junior at Dixon. Eld. E. C. Hendrick taught today's Sunday school lesson in an interesting and beneficial manner.

At eleven o'clock Eld. H. T. McLaurin preached another great sermon on the subject, "America, the Moral and Spiritual Trustee of the Nations of the World" from the passage found in Deut. 1:19, 21 and Acts 17:24, 26. It was spiritual, historical and scriptural and well received by the audience.

A bountiful dinner was spread and hungry preachers and others were fed sumptuously by the good people of Hope.

In the afternoon Bro. J. E. Jolly, Superintendent of the Philadelphia Baptist Sunday school which is the only A-1 school in these parts, discussed the "organization of a Sunday School." Rev. Courtney of Florence was present and talked on "How to teach a Sunday School."

It was a fine meeting from first to last and it is expected to have one each fifth Sunday. It will meet at Bethesda in May. Come up, Bro. Editor.

### Notes and Comments

Rev. E. J. Hill has accepted a call to the Baptist church at Oakland, Miss. He has been pastor at Holden,

La., for some time but the climatic conditions were not favorable to him hence his going.

A three days' Bible Institute will be held at Union February 15, 16, 17. The teachers will be Dr. P. I. Lipsey, of Jackson; Rev. W. H. Thompson, of Newton; and Rev. Owen Williams, of Forest. This will be for North Newton and South Neshoba counties. A week later one will be held at Noxapater for North Neshoba and Winston counties. The same teachers will be there except that Rev. J. E. Wills, of Louisville, will take Dr. Lipsey's place. All preachers and church leaders should attend.

Rev. Earle Moore has been employed by the State Mission Board as Associational Mission worker and is located in Wayne county.

### WANTED

**AGENTS AND DEALERS.** Men and women to represent the **PEERLESS MFG. COMPANY**, manufacturer of **COLORED DOLLS**, etc. A fine opportunity to line up with a live wire Colored Company. Write 2185 Seventh Ave., New York.

**FROST PROOF CABBAGE PLANTS** Wakefields, Flat Dutch and Succession Prepaid Parcel Post, 100-30c; 200-75c; 500-\$1.00; 1,000-\$1.90. Full county and delivery guaranteed. Express, f.o.b. here, 1,000-\$1.60; 5,000-\$1.50; 10,000 up at \$1.25. D. F. JAMISON, Summerville, S. C.

**Millions of Cabbage, Tomato and Sweet Potato Plants.**—Cabbage Plants, Wakefield, Flat Dutch, 500 for \$1.00; 1,000, \$1.75; 5,000, \$7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for \$1.25; 1,000, \$2.25; 5,000 or over \$2.00 per 1000.

CLARK PLANT CO. Box 108, Thomasville, Ga.

## STARKE'S UNIVERSITY HOME SCHOOL, MILITARY

Individual attention, intensive and thorough, develops mental power. Night study under supervision of teachers. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write, J. M. STARKE, Montgomery, Ala.

## SUNDAY SCHOOL

### Lesson Helps

THE WORLD'S GREATEST COMMENTARY ON THE INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS

THIS wonderful volume has been issued for forty-seven consecutive years—almost a half century—establishing a reputation surpassed only by the Bible itself!

Increased sales each year speak conclusively of the help inspiration and practical value which it gives to hundreds of thousands of Bible students. Each user finds its rich and fresh material presented in such a practical and helpful manner that he receives just the very assistance which he most desires.

No pastor or Sunday School teacher can hope to do his best without the aid of

Peloubet's SELECT NOTES

Price: \$2.00 Net. \$2.10 Postpaid.

The Baptist Record Book Store

Jackson, . . . . Miss.



climatic  
rable to

stitute will  
y 15, 16,  
Dr. P. I.  
W. H.  
and Rev.  
This will  
and South  
k later  
pater for  
on coun-  
will be  
E. Wills,  
Lipseys  
church

been em-  
Board as  
r and is

Men and  
ERLESS  
urer of  
fine op-  
ive wire  
185 Sev-

PLANTS  
ccession  
300-75c;

aranteed.  
0; 5,000-  
S. C.

et Potato  
ld, Flat  
000, \$7.50.  
ading va-  
5,000 or

ville, Ga.

TY  
ARY

and thor-  
achers.  
alertness,  
thers live  
y ground

No haz-  
and col-  
y, Ala.

DL

EST  
HE  
RM  
NS

been  
nsecu-  
ury—  
assed  
speak  
ation  
gives  
Bible  
rich  
in  
man-  
very  
es.  
chool  
best

IS  
paid.

ISS.

Thursday, February 10, 1921.

# THE BAPTIST RECORD

THIRTEEN

## SUNDAY SCHOOL LESSON

FEB. 20TH, 1921.

Scripture Text Matt. 25: 1-13  
(J. W. Lee.)

"Then", not now but "then". This beautiful parable is applicable to just one short period in the worlds history. Many lessons of preparedness and watchfulness can be learned which will be helpful to saint and sinner in any age but to get the real meaning one must know to what period in the kingdom history "then" refers.

The Disciples had asked Jesus to tell them what would be the sign of His coming and the end of the world (age). Chap. 24:3. Chapter 24 is given wholly to instructing the Disciples about the events just preceding and in connection with the return of Christ to this world.

We cannot understand our lesson which is the very first of the 25 chapter without at least a short study of the 24th chapter.

It should be born in mind that when Jesus was giving the kingdom parables the gospel had not been preached to the Gentiles.

Jesus was teaching Jews only and it is difficult to know beyond question whether Jesus was speaking to the Disciples as Christians only or whether He was speaking to His brethren in the flesh (Jews) as well as to the Disciples His brethren in the spirit only. Evidently the term "generation" in ch. 24, vs. 34 means Jews as such. Since Jesus taught Jews only, may not much of His teaching apply to them as Jews as well as Christians?

I think so. When the great event predicted in the parable of the ten virgins occurs, the events foretold in ch. 24 will have already taken place. What are some of them? Nations and kingdoms have risen against each other vs. 7. Famines, pestilences and earthquakes have occurred vs. 7. Hatred because of Christs name vs. 9. False prophets have deceived many vs. 11. Lawlessness or iniquity has abounded vs. 12. The gospel of the kingdom has been preached to all the world for a witness unto all nations vs. 14.

The world (possibly Jews only) has suffered the desolation foretold by David vs. 21. Great wonders have been performed by false prophets vs. 24. The sun has been darkened and the powers of the heavens shaken vs. 29. Jesus has appeared in the clouds (not on earth) vs. 27 and 30. The elect has been caught away vs. 31, 40, 41. 1st Thes. 4: 16, 17. Jesus says vs. 33 "When ye see all these things know that it (the end of the age) is near even at your doors". vs. 33 \*\*\*\*\* "Then shall the kingdom of Heaven be likened unto ten virgins which took their lamps and went forth to meet the bride-groom. Gill in his commentary says that The Vulgate Latin, Syriac, Persic and Cambridge copy of Beza's versions all add: "and the bride" which would make it read: "went forth to meet the bride-groom and the bride." We have seen from ch. 24,

vs. 31, 40, 41 that the "elect" (bride) was taken away when the son of man appeared in the clouds of heaven. So it must be friends of the bride-groom and not the bride who were waiting by the roadside with their lamps.

The virgins cannot represent Christians for several reasons: First, because the Christians have been taken away, gathered by the angels to the Son of man in the clouds. Second: Christians are to be married to Christ Rom. 7:4, 2 Cor. 11:2, and these virgins were expecting to go in to the marriage and not to be married. Third: All were virgins, all had lamps, all lamps burned until midnight, all were expecting the bride-groom, and all slumbered and slept. The only difference was that some took an extra supply of oil in vessels with their lamps. If the bride had not "tarried" the supply of oil in the lamps would have been sufficient. If the five wise virgins represent Christians then the five foolish ones represent persons who were once Christians but because of the delay of death of the tarrying of Christ in His coming have consumed all the grace of God in their hearts and are no longer Christians. This means apostasy and the scripture no where teaches it.

Who then are represented by the ten virgins? They are: First; those Jews who fled into the mountains when they saw the abomination of desolation ch. 24: 15, 16, 17, 18 and escaped death because the days of the great tribulation was shortened ch. 24: 22.

Second; those Jews who were "left" when the Christians (bride) were taken ch. 24: 40, 41.

That Christ will have a bride and that there will be a marriage supper of the Lamb and that there will be guests see Rev. 19: 6, 7, 8, 9. "And I heard, as it were, a voice of a great multitude and as the voice of many waters, and as the voice of mighty thundering, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come and his wife hath made herself ready and to her was granted that she would be arrayed in fine linen, clean and white for the fine linen is the righteousness of the saints. And he said unto me write: Blessed are they which are called unto the marriage supper of the Lamb." Christs bride will be from the Gentiles. The greatest blessing that can now come to the Jews is to be guests at the marriage supper of the lamb.

Two old Testament types verify the fact that Christs bride is of the Gentiles. I refer to Moses and Joseph. "For Moses truly said unto the fathers a prophet shall the Lord your God raise up unto you, of your brethren, like unto me Acts 3: 22. Deut. 18:18. Note the striking likeness. Pharaoh sought Moses' life. Herod sought the life of Jews. Moses was hid from the king, so was Jesus spirited away into Egypt. Moses was in the king's family but gave up his royalty for his brethren's sake. Jesus was in God's family but for our sake became poor. Moses went to brethren

but was rejected. Jesus went to his brethren and was rejected. During the period of Moses rejection he went into Midian and took a bride. During the present rejection of Jesus by His brethren in the flesh he is taking a people for His name from among the Gentiles Act. 15:14. Moses was an intercessor for the Israelites, before Pharaoh. Christ is our intercessor before the Father. Moses grieved over Israel's idolatry. Ex. 32: 19. Christ weeps over Jerusalem Luke 13: 34. Moses was on the mountain 40 days and nights without food or water. Ex. 34:28. Christ fasted in the wilderness 40 days and nights.

Moses performed miracles, so did Christ. Moses appointed 70 elders to preside over the people. Num. 11: 16. Jesus sends out the same number. Luke 10:1. The parallel could be run much further. Who is there who will admit the type, but say it breaks down on the point where each takes a Gentile bride.

Note the likeness of Joseph and Jesus. Joseph was Jacob's beloved son. Gen. 37: 17.

Joseph had visions of further sovereignty over his brethren. Gen. 37: 5-11. So did Jesus, Luke 1: 33.

Joseph went at the will of his father to his brethren in Sechem. Gen. 37:13. Jesus comes to His brethren to do his father's will, Jno. 6: 38.

Joseph's first appearance to his brethren was to them as shepherds. The same is true of Jesus.

Joseph's brethren rejected him. Jesus' brethren did likewise.

Joseph's brethren counseled together as to how they might slay him. Gen. 37: 18. The brethren of Jesus—the Jews, did the same toward him.

Joseph's brethren cast him in a pit. (a type of death.) The brethren of Jesus slew him.

Joseph was taken from the pit alive. Jesus has come from the tomb alive.

Reuben came to the pit and not finding Joseph believed him to be dead.

The Jews do not believe that Jesus their brother is dead.

After Joseph rejection he becomes the savior of the Gentile world and ultimately the savior of his own people.

After the rejection of Jesus he becomes a saviour of the Gentile world and will ultimately be the savior of his own people.

After the rejection of Joseph and before he makes himself known to his brethren he takes a Gentile wife. After the rejection of Jesus and before he makes himself known to the few again he takes to himself a Gentile bride. In view of all the teachings of the scripture will any student of this lesson say that Joseph is a type of Christ but that the type breaks down at the point of taking a Gentile bride. The parable is strictly dispensational. It reveals to us that after the Christians (the bride of Christ) are caught up up to meet the Lord in the air, they return to the earth as a bride with Christ as a bride-groom and friends who are longing for and entirely ready and prepared for their return will be received as

guests to the marriage and those who are not entirely ready for such an event will be shut out from the marriage.

The careful student will note that the Savior does not say to the Disciples "be ready" for the marriage referred to in the parable. He simply says "watch" for it. It is the rapture or taking away that our Savior says "be ready" for. See ch. 24: 40, 41, 42, 43, 44.

The children of God now as never before should be ready and expecting the hour "when two shall be in the field, the one taken the other left" and when "two shall be grinding at the mill and the one be taken and the other left."

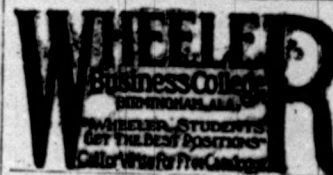
## SEED AND PLANTS

Any Quantity—Write for Prices

Cabbage plants 35c per hundred, delivered. Cheaper in quantities. Get your order in early. BRYSON SEED COMPANY, Greenville, S. C.

## FOR SALE—CLINTON, MISS.

A dairy farm with corporate limits, near both colleges; 35 acres of first-class land, good buildings, fences, tools and thoroughbred stock, to be sold at less than cost. A great opportunity for anyone wishing to see their children to college. Other property for sale in and near Clinton. ELME RR. WALTON, Box 176, Clinton, Miss. It



## KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

CABBAGE AND ONION PLANTS—Genuine Frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect, \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. UNION PLANT COMPANY, TEXARKANA, ARK.

## The Gist of the Lesson 1921

By R. A. TORREY

The original Vest-Pocket Companion, which has had many an imitator, but none to compare with it! Note the Special Features:

Lesson Text in Full  
Emphasized Words and Phrases in Black Face Type  
Condensation of Thought  
Changes in Revised Version Noted  
Dates Given as Accepted by Best Scholarship.  
Exposition of Lessons for Study or Meditation.

POSTPAID 40 CENT.

The Baptist Record  
Book Store

Jackson, . . . . . Miss.



## THE JOY OF BEING A MINISTER'S WIFE.

I have been greatly interested in the articles in your paper regarding the life, of a minister's wife. I should like to say just a word along this line.

I have been a minister's wife for thirty-two years in the state of Nebraska. I have been in the work continuously, with very little vacation. While we have not always had all that our hearts have desired in this world's goods, we have always had the blessing of knowing that we were doing God's will. The blessing that have come to me as a pastor's wife have outnumbered the hard knocks.

Just think of the many homes that we as pastors' wives are permitted to visit, carrying the gospel message to the mothers and telling them of a Saviour that can and will lighten the burdens of life for them; then the joy that comes into our hearts when we see the life and home changed by our helpful influence. I wish I could have space to tell what I have had the pleasure of witnessing in my thirty-two years' work as pastor's wife. Many souls have I seen born into God's kingdom—from homes the pastor did not dare enter without his wife's company. O, the joy of leading these poor down-and-out mothers to see the need of the Saviour. O, it pays—pays doubly for all the hard knocks we get.

And turning from the joys of soul-saving to the joys of this life with the people, how these people try to show their appreciation of what we do for them! I have just been thinking of the drought of 1894, when everything was swept away by hot winds. Many pastors left the state for lack of support, and I must admit, that it was hard to keep up, for we had less than \$300 in money that year. But we never went hungry. The blessings that came to us as a result of the sacrifices we made by staying with our little church in the West more than doubly paid for all the knocks we received. Then when I make a survey of my house and see the many pieces of furniture and cut glass and china which have come from loving friends whom we have in some way helped, there is certainly joy in thinking of meeting some day all these loved ones in a world where there will be no hard knocks.

Look on the bright side of the minister's wife's life and you will lose sight of all hard knocks.—The Baptist.

January 24, 1921.

Dear Bro. Lipsey:

We want you all to hear from our Sunday School, and know what a stimulant the Normal was last year.

For some reason the Diplomas were delayed but six of the Good-Water S. S. pupils hold normal course diplomas.

We have also graded our S. S. and are using graded literature altogether.

Like it so much better. Our Senior and Adult class is A1. We are trying to glorify God in all, remembering to "Seek first the kingdom of God and His righteousness, and all other things will be added."

We also have a fine B. Y. P. U. under the leadership of Bro. G. C. Dorris.

Our church S. S., B. Y. P. U. work together in unison. We are caring for three of the eastern sufferers. Church

is taking care of one, Senior S. S. class one and S. S. and B. Y. P. U. one. Our Superintendent (Mr. Allen) says he would like to hear some report from other S. S.

Our pastor, Bro. Gunu, teaches us, "It is more blessed to give than to receive."

Now Bro. Lipsey if you will be so kind as to publish this, will try and let you hear from us again.

With best wishes to Baptist Record and all its readers.

MRS. W. B. LITTLE.

Melham Jet., Miss.

## MASS ATHLETICS IN MISSISSIPPI COLLEGE.

Mississippi College has been one of the pioneers in the Mass Athletic Movement. A great step forward was made last year when regular physical exercise was made compulsory for all students. Under the able direction of Director of Athletics, Stanley L. Robinson, Mississippi College has one of the most efficient systems of mass athletics in the country.

The prime aim of most colleges in athletics is to put out a winning team. The experts, who perhaps do not need the training, are given special attention and the students, whose athletic abilities are of a mediocre quality and who need the physical development, are neglected. Those who participate often do so too actively for their own good, while the remainder of the students do not take part at all.

However, there is a different plan in operation in Mississippi College. This school does attempt to put out winning teams, but winning teams are not the complete idea. Every student unless excused by the college physician because of physical disability must take part in calisthenic work and general mass athletics. Is this requirement effective? One has but to visit the campus on any Tuesday and Thursday afternoon at 3:45 P. M. The following observation was made on Tuesday, January 12th:

Ten basketball teams of five men each, were engaged in contest.

Six volleyball teams of about eight men each,

Four class football squads, of from ten to sixteen men each were busily practicing.

One crowd of perhaps a dozen boys engaged in the great national game, of baseball.

The beauty of the system is that it is run by the students, even to the checking up and keeping record of the absentees. Coach Robinson is a man who knows how to direct. He selects and instructs his leaders and they put the job over.

VARISITY.

## MISSISSIPPI COLLEGE PREACHERS.

When school opened in September, there were more than eighty Ministerial students who matriculated. Since then many more decisions have been made, and now the number has almost reached one hundred. These men are as full of determination as any body of preachers that we have ever had. They came to stay and have

not retreated one inch, thought it is hard for some of them to stay on account of financial difficulties. They are not afraid of work and are willing to pay the price. At present a large number are doing pastoral work in connection with their college work. More than eighty churches are being served by Mississippi College students. Several hundreds were baptized last summer by them. More than fifty revivals were held by them in other churches. Many did Evangelistic singing. Several have half time churches in small towns or progressive rural communities. The list is growing every week. Calls are constantly coming in from churches that are not able to have a pastor on the field. Many of these are from good strong country churches.

There will be ten or twelve who will finish this spring, some of these will go to the Seminary but the majority expect to go on the field for a year or two. Churches interested may write the secretary, or Dr. Patterson. I write this that the people may know what the College preachers are doing. Many have asked concerning this. They are having a hard fight now but we are looking forward to the dawn of a new day.

J. C. WELLS.

Sec. M. C. Ministerial Asso.

## AT SCHOOL AGAIN

I went to New Orleans to the Mid-Winter Bible school held in our Baptist Bible Institute. I was in school only eight days. Then sick ten days; eight of the ten I was in the hospital.

I am glad I went. The spirit of love and good fellowship between teachers and pupils were so good.

To seem them at work will tell it. Every one on his or her job, that was teach and learn the Bible. Our teachers gave us many things taught by men on the plan of salvation but did not fail to say this is what God has said in the Book; let that be the end of controversy. The regular students are doing mission work on the streets or any place where they can get a place to work in that great Catholic city.

Think of it. Just across the river from New Orleans is the city of Algiers with 32,000 people and only one little Baptist church, and no house of worship.

I see the need as never before of earnest prayer for our great Bible school at New Orleans.

They have the most wonderful way of giving the gospel to that wicked city which is one of our greatest gate-ways to the outside world. Then with our prayers we need to give money for the material help which these our brethren and sisters need.

Brethren may I say it there is no work this side of glory that equals doing what our Lord said lets "give the gospel to all men." Let's not fall down on our duty to the 75 Million Campaign.

It may be we are here for a time like this, Esther 4:14.

I received great kindness from teachers, doctors, the brethren and trained nurses.

God bless them all.

H. L. JOHNSON,  
Water Valley, Miss.

## MARTIN-SANDERSON.

A beautiful wedding occurred at the home of Mr. G. R. Martin on Jan. the 22, at 6 P. M., when his daughter, Miss Winnie Martin, was married to Mr. John W. Sanderson, of Mobile, Ala. The writer officiating. Mrs. Anderson is a member of Iowana church. Her place at the organ will be badly missed. May the Lord bless them. They expect to make their future home in Texas.

J. N. COWART.

## CHRONIC CATARRH

Follows Repeated Colds When Blood is Impure.

Your body suffering from a cold does not properly attend to digestion and elimination. As a result your blood becomes impure, it inflames the mucous membrane and brings about that condition in which chronic catarrh occurs and on which it depends.

Purify your blood, make it clean, by taking Hood's Sarsaparilla, and if your bowels are not healthfully active, take Hood's Pills. These medicines have relieved and prevented many cases of chronic catarrh. Economy is one of the strong points in Hood's Sarsaparilla—100 doses in a bottle. Why not get it today?

MR. DODSON WARNS  
USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

## Cabbage Plants

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, \$1.00; 500, \$1.50; 1,000, \$2.50. By express not prepaid, \$1.50 per 1,000; over ten thousand at \$1.25 per 1,000. Nothing but good strong plants shipped.

BRUCE WHOLESALE PLANT CO.,  
Valdosta, Ga.

## No Skin Embarrassment

and no worry about your complexion if you use TETTERINE for all Pimples, Rash, Eczema and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists or from Shuptrine Co., Savannah, Ga.



"HEALING THE SICK AGAIN."

Bro. Jordan said in reply to my article on this question that healing the sick was included in the great commission, that it was a fundamental part of the gospel and that to preach full gospel it must be preached. See his conclusions 8 and 5.

I have already shown to you that Christ most certainly did not include this in His great commission. It cannot be found in the form of a command, except in the commission to Israel, which included also raising the dead and which expired during the period in which we are all agreed that such miracles were worked. Now I want to show that not a single preacher of New Testament times understood it to be a part of their commission. Not one of them ever so much as intimated in their preaching or writing that "Christ died for our sickness." Not one of them ever preached Him as a Savior from disease though all of them did preach Him as a Savior from sin. Not one of them ever exhorted or even invited sinners to come to Christ for bodily healing.

In the face of these undeniable facts we are shut up to one of two conclusions either the Apostles did not believe that Christ died for sickness and that He made it apart of the gospel or that every one of them for some unaccountable reason, failed of his duty and preached only half of the gospel.

Which horn of this dilemma will the brother take?

Either one will gore him to death.

The first great preacher under the new commission whose language is recorded is Peter. We have quite a bit of his preaching and writing recorded in the scriptures but not in one single case does he make healing a part of his Gospel message, as we shall presently see. He worked some miracles in the first part of his ministry like the restoring of the lame man in Acts 3d chapter where he tells us plainly that this was done for a special purpose that all Israel might know that Jesus was their promised Christ whose coming was to be attended by such miracles. Let it be observed that he does not here even intimate that any one else is to be healed, but takes this miracle as proof that Christ is risen from the dead and exhorts the people to repentance that they might be converted and have their "sins blotted out", verse 19. Why did he not offer healing to the people if it had been provided for all men as Jordan says? He healed one man here, but had not preached it to this man nor did he on this occasion or elsewhere offer healing to the people as a part of the Gospel. Mind you now the point at issue is not whether Peter worked miracles—that is concluded—but did he make it a part of the Gospel and offer it to all men as he did salvation? Read carefully, see if he did? His first great sermon Acts 2:14-39.

In this sermon he tells us that Christ was approved by miracles (in no sense did He come to perform them) and that all who call upon him shall be saved Verse 21, and ends by exhorting the people to repentance that they might receive

remission of sins, verse 38. But not one time does he mention healing to the body in this great sermon. The occasion was Pentecost. It was Peter's opening address. Here the Gospel started on its world wide mission beginning at Jerusalem. Never again did Peter or any one else have such an opportunity. Thousands of people attracted by the resurrection of Christ and the coming of the Holy Spirit. Do you believe, can you believe that this man whom Christ choose for this important occasion would have "sadly neglected this part of the Gospel" if it were any part of the Gospel?

We find again this great Apostle was chosen to open the door of faith to the Gentiles (Acts 15; 7-11) as recorded in Acts 10; 1-43, that he presents Christ as a Savior from sin (v. v. 42, 43) but not one word about his dying for or saving us from our diseases.

Will Bro. Jordan charge this mighty preacher of the truth whom Christ chose to represent Him on these two great occasions with neglect of duty in just preaching part of the Gospel? Here are the two places above all others that this matter should have been introduced if at all. These two sermons laid down all the foundation doctrine of the Gospel both to the Jew and Gentile but in neither one does he offer healing of the body to the people.

Bro. Jordan may say that Peter did refer to Christ's healing the sick in this sermon (11, 38); but he only did so in proof of the fact that Jesus was the Christ and then offers him to the people as a Savior from sin and not as a Savior from sickness.

Remember the question is not "Did Christ or the Apostle, perform miracles of healing; but "Does Christ offer himself to the world as a Savior from disease as well as from sin?"

Peter does offer Him as A Savior from sin, verse 43. Why did he not also say "Shall receive healing of the body?" There can be but one explanation. He did not do it because it was not a part of the Gospel.

Now if we take the great Apostle Paul the Brothers theory fears even worse while he performed some miracles of healing as well as other miracles to confirm the Gospel, he no where makes it any part of the Gospel no where did he intimate that Christ died for our sickness.

Take the noted example in Acts 16: 25-34. Here the Apostles preached Christ as a Savior of the soul and not as a healer of the body. Perhaps Bro. Jordan will say that there was nothing wrong with the jailor's body but there might have been in the future. How was he or anybody to know that Christ would heal the body if they failed to preach it as they did on this occasion?

But here the preachers were sick themselves and in need of healing. They had been cruelly beaten "with many stripes" and did not resort to divine healing to cure themselves but suffered in patience until the jailer came and "washed their stripes". Why did not they heal each other if Christ made an atonement for the body as well as the soul?

Here would have been a good opportunity to put this part of the Gos-

pel to a practical use; but Paul seems not to have been so well informed on this healing business as our dear brother. For he says in a most dogmatic fashion that healing is a part of the Gospel; but Paul flatly contradicts this new Prophet. Here the great Apostle on this question 1st Cor. 15; 1-4, and see how completely he contradicts this statement. He says "I declare unto you the Gospel by which also ye are saved" not healed, but saved. Now what did you preach Paul that you say is the Gospel? "That Christ died for our sins (not sickness) according to the Scriptures and that he was buried and that He rose again the third day according to the Scriptures."

Who do you suppose knows what the Gospel is anyway, Paul or Jordan? Paul tells us that he preached the Gospel and then tells us exactly what he preached and healing is no part of it. He preached a crucified and risen Christ and exhorted the people to repentance and faith in Him for remission of sins but does not mention healing of the body. He tells us in another place that in his preaching he kept back nothing that was profitable to people Acts 20: 20-21. But declared all the counsel of God. Bro. Jordan would to be consistent charge Paul with keeping back part of the Gospel but Paul says he kept back nothing and preached the whole thing. What can he conclude then? Just this Jordan is fatally wrong and this whole healing business one of those religious frauds the Devil springs on the world every few years "to deceive if it were possible the very Elect" Matt. 24:24. Bro. Jordan may try to get some comfort like Bro. Hatson, out of the 12th Chapter of 1st Cor. and claim that Paul did preach healing to the people; but this Scripture like Isaiah 53:4 falls to furnish one grain of support to his theory. The Apostle merely refers to the fact which no one had denied that certain ones has possessed special gifts of the Spirit which enabled them to prophesy, speak with new tongues, heal diseases and do other miracles. The Apostle sums up all of these special gifts of the Spirit (and among them is healing) and turns from them in genuine contempt with these words "I show unto you a more excellent way."

I am told by those who know that the proper translation of verse 31 is not a recommendation to covet these gifts but a reprimand for their coveting them and an exhortation to turn from seeking after them to better things which all might possess. He also tells us that these gifts are only temporary and will cease, 1st Cor. 13; 8. Just what we have been contending for.

They have ceased already. Ceased with the closing of the Apostolic Ministry. With this agree all the facts and circumstances.

2nd. Cor. 12:12, these things are referred to as "These signs of an Apostle," Apostle meaning here not the Twelve but all the first preachers of the Gospel whether Peter, Philip, Paul, Silas or Barnabas. This shows that

Paul himself regarded it as an Apostolic affair. But we have still further and, if possible more convincing proof. Hebrews, 2:3, 4. Here the writer states in clear language that "God bore testimony with signs and wonders and diverse miracles and gifts of the Holy Ghost according to his own will."

That is an occasion as it pleased him not by any means a regular thing as Jordan claims it is "God bearing witness" who? The Lord and they that confirm the Gospel unto us. When did these signs accompany the Gospel? When "at first it began to be spoken." During the time Christ and the Apostles were establishing Christianity in the world. It had already ceased, as you can see by this language, when this Epistle was written. Sometime before A. D. 70. This closed the apostolic period and not a single bonified case of miraculous healing has occurred since. In every case in the New Testament where you find healing mentioned you find other miracles connected with it. Now let Bro. Jordan come across and prove himself if he can perform miracles. I have some tests I should like to submit to him. Tests where there is real need. I do not doubt for one minute God's power to do these things even now. But I do doubt Bro. Jordan and his crowd for this theory is based on a false position and they will not subject it to any real proof.

In my next and last article on this subject I will show what the Bible teaches concerning these old sin-cursed bodies of ours, and that it contradicts Bro. Jordan's position in every detail and leaves him the most complete discredited teacher in the eyes of the Bible that appeared before the public since the days of Bilead.

E. A. RUSHING.

"Diamond Dyes"  
No Risk Then!

Don't Spoil or Streak Material  
in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

"EXPOSITORY PREACHING PLANS  
AND METHODS"  
By F. B. Meyer,  
Price \$1.25

(This has just been republished.)  
Broad in its appeal, extraordinarily apt in its unconscious but direct evangelism, this powerful argument for expository preaching is a searching examination of the comparative efficiency of the different preaching methods.

Mr. Meyer urges a more faithful and discriminating study of the Scriptures for the enlarging of the spiritual power. Order from  
BAPTIST BOOK CONCERN,  
Louisville, Ky. 650 S. Fourth St.



## HOLLY SPRINGS.

The first fifth Sunday meeting of the new Marshall County Association was held at the Baptist church of this City on Saturday and Sunday 29-30. Owing to the inclemency of weather there were only eight of the twelve churches represented, we have only a few resident pastors in the association and they made themselves conspicuous by their absence.

We had with us Rev. J. F. Halley of the Union University who preached at the morning hour Saturday, subject, "Prayer," he also had charge of the Sunday School hour, preaching again Sunday afternoon, "Why I am a Baptist," proving and tracing our origin back to the Apostolic times.

It was our joy to have with us at the Sunday morning hour, Dr. Waters president of the Union University he preached a great sermon, subject, "Acceptable Service," those who know brethren Halley and Waters know what we enjoyed. Our next Fifth Sunday meeting will be with the Temperance Hill Saints, near Potts Camp.

BOYD WATKINS,  
Clerk of the Association.

## "GRACE, GRACE UNTO IT."

I want to heartily endorse an article that appeared in a recent issue of the Record from W. S. Culpepper, entitled "Are there Degrees in Heaven—Yes." I was especially interested in that part of it in which he says: "Let it be understood in the first place that there is no such thing as degree in salvation. This could not possibly be true from the simple fact that salvation is a gracious gift of God and is just as full and complete with one individual as another. Nothing that one does or possibly can do in any sense whatever could add one feather's weight to the surety or freeness or completeness of his salvation."

I have long been of the opinion that the grand old doctrine of salvation by grace is being neglected by a great many of our preachers. This, one of the most essential of all Bible doctrines, seems to have lost its popularity. In fact, I seriously doubt if a majority of Baptists of today believe in the doctrine of salvation by grace and grace alone. Like the pastor referred to by Mr. Culpepper in his article, most people want to make salvation depend upon the performance of some act of the individual, such as, for instance, faith, forgetting that God is "the author and finisher of our faith," and that from Him we receive "every good and perfect gift." If our eternal salvation depended even in the smallest degree upon works, would we not then have room to boast?

I have very often heard Baptists pride themselves upon their "resemblance to that 'peculiar people' referred to in Holy Writ as being the favored of God, but I fear that they are fast losing that distinction. For years they have been growing more and more like other denominations until now there are very few distinguishing marks.

Dear child of God, do you remember the hour you first believed? Life for you took on a more roseate hue; a sweet peace permeated your whole being, God had lifted you up

out of the miry clay and placed your feet upon a firm foundation, and like David of old, you felt like exclaiming, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Even when you were without hope, grace came and hovered over you and spoke peace to your troubled soul, making you an heir of God and a joint heir with Jesus Christ. Never until then could you sing with perfect understanding that old song:

"Amazing grace, how sweet the sound,  
That saved a wretch like me,  
I once was lost, but now I'm found,  
Was blind, but now I see.

"'Twas grace that taught me how to fear  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed."

What we need is to discard all the new isms and schisms and return to the good old doctrines of our fathers.

Yours sincerely,  
JOHN W. ANGLIN.

## LETTER FROM A JAPANESE.

183 McDougall Ave.,  
Detroit, Mich.,  
Dec. 13, 1920.

Dear brothers Parker and Patterson:—

I think you are wondering what become of me. So will I write a few lines to you before I leave this country.

In God's providence I came to this Christendom and during my fourteen years' stay in it, I was privileged to associate with the best people—Christians, and by their help I received education. But now time has come that I have to perform my obligation to God, to my Christian friends, and to my native people.

The steamship leaves San Francisco on the 24th of Jan., so that I am intending to stay here, Detroit, till Jan. 9th and then start the homeward journey.

Every night "the Holy Ghost witnesseth saying that bonds and afflictions wait for me" but I must go back to Japan in order to preach the gospel and also to die for the peace between U. S. and Japan. There are much misunderstanding by the Japanese regarding the American position in the Californian-Japanese problem and in the league of nations. I do my best to explain these and lead them to clear understanding.

Please pray for me as I feel my weakness in doing these great important tasks.

Giving my hearty thanks to you for your kindness shown to me while I was in this country,

I am your brother in Christ.

TATSUYDA FUNADA.

## HOT SPRINGS, ARKANSAS.

We are having a steady, substantial growth at Park Place Church here in Hot Springs. In the last two weeks the church has adopted the budget plan, including the denominational paper for every home connected with the church. Ninety of our members have signed up to tithe. Six have joined the church, three of them for baptism. One of those coming for baptism is a young

woman of another denomination, and a teacher of fine ability. Our Sunday School is A-1, and has outgrown its quarters. Yesterday we launched a move for a two-story annex fully equipped to take care of this phase of the work. In the first move to provide funds with which to do the thing last night, more than eighteen hundred dollars in cash and subscriptions were given with out any pressure or special preparation for collection. The bright future makes a happy, grateful pastor's heart. Beginning the first Sunday in Feb., we are to have a S. S. Workers Training School under the personal supervision of our own Joe B. Mosley. In this way we hope to greatly increase the efficiency of our school by having a thoroughly trained force of officers and teachers. Our attendance is now running around 230, but with a new building and a larger corps of trained teachers we feel sure that the attendance can be pushed to 300. Beginning Friday night and running through Sunday the Fifth Sunday meeting of Central Baptist Ass'n. will meet with our church and we are looking for a fine spiritual uplift.

Fraternally,  
N. A. MOORE.

## THOUGHTS AND THINGS.

"I shot an arrow in the air,  
It fell, I know not where."

By T. R. T.

About one month before His crucifixion, Christ was on his way to Jerusalem, where he was to be arrested, tried, scourged and crucified. He knew it, and he told his twelve disciples. He led the way. He did not follow, going to the place where He knew death faced him, and knew that he would be placed upon the sacrificial altar for all mankind. He did not lament. He knew that God had prepared the way. Today, as in that day, every man, woman and child is journeying to his Jerusalem. There they will be

tried, and some will be sent to that home of eternal happiness, and some to the home of eternal damnation. As you travel to that Jerusalem, are you walking the narrow and straight path as Christ did? Your Jerusalem is just ahead. Are you leading, or following?

Are you content with the journey you are making? Are you afraid? Will it be weal or woe with you. Walk the straight and narrow path that leads to everlasting life and the going to Jerusalem will be a pleasant journey, and when you enter the chilly waters of death, the Christ who has gone on before, will take you by the hand and say, "It is I, be not afraid."

We danced to the music of the jingle of money in 1920, and we forgot our obligations to God and to the church. Now, we see that we were paying the fiddler, and all the money has gone to him, while we weep in sack cloth and ashes, as it were. With a stout heart and a willing hand left, we can win out again,—if we do our part.

If we would get up in the world get down to business. If you would get up to God, get down to spiritual things.

Fuller said, "Measure men not by Sundays, with out regarding what they do all the week after."

Most people say they go to church "because it is their duty." Shame on you. Going to church is a privilege and we should go for the love we have for the Christ and the spiritual food we get.

**Biliousness**  
Permanently relieved without sickening. One Pill at night will do the work.

**RAMON'S LIVER PILLS**

## Books at a Small Price But of Great Value

Acres of Diamonds .....	10c
What Saith the Scriptures .....	10c
What Baptists Believe and Why They Believe It....	15c
Deacon's Daughter .....	15c
Regular Baptism .....	15c
The New Testament Church.....	15c
Gospels of Matthew and Mark.....	10c & 15c
1200 Bible Questions .....	15c
1200 Bible Answers .....	15c
The Helping Hand .....	30c
Our Blessed Dead .....	35c
Points for Christian and Personal Workers.....	35c
Bible Reading for Christian Workers.....	35c
Sword of Spirit Which is the Word of God.....	35c
The Ultimate Guest .....	60c

Mail orders given prompt attention. The above books will be sent to any place in the State for the above mentioned price, plus postage of 3c for each book.

**BAPTIST BOOK STORE**  
CORNER CAPITOL and PRESIDENT JACKSON, MISS.